THE CHINESE RECORDER

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EDITORIAL

CHINA'S PATRIOTIC MIND

China is faced with a political dilemma of the first magnitude. This dilemma must be solved by the Chinese themselves. That the mind of the Chinese in general is rising to this necessity is apparent. In spite of censorships and secret intrigues popular thinking is growing in intensity and clarity. China's modern intellectuals are discarding China's traditional passivism. The spearhead of this patriotic thinking is in North China. Quite noticeable, too, is the shift away from pacifism as promising aid in the present dilemma. This does not mean that the hope of a solution by way of negotiation has gone by the board. Far from it. But so difficult has it become that there is danger of the easier path of physical resistance pushing aside tortuous and irritating negotiations. Resentment born of desperation may find it easier to vent itself in positive resistance than continue to rely on China's age-old method of consultation and conciliation. That danger is not yet out of control. This is due to the rising tide of patriotic concern back of the widespread public thinking going on. This widespread concern is developing answers to the three-point program so constantly presented to China's mind. China is developing point-programs of her own. Back of them is a desire to assist the Government in planning a program to meet the emergency it now faces. That is another sign of China's modern patriotism. Intellectuals are accepting their responsibility in sharing the Government's efforts to face the present situation. The finding of a solution is not being left to the Government. This patriotic

thinking has tended to slow up things, at least. It looks towards a program that will show a way out or set a limit to conciliation when that is finally seen to be futile. It is realized that if the dilemma is to be resolved the settlement concerned must be mutual. So the mind of China is unifying as to political necessities. This means the emergence of a patriotic consciousness and determination that must influence the situation. China is developing a new patriotic mind in the sense that its political problems are being faced and clarified by both those outside and within the Government. An aroused and informed public opinion is a weapon China can use effectively. That weapon is being forged.

CHRISTIANS AND CHINA'S CRISIS

Christians are involved in China's crisis. They cannot escape responsibility for helping to solve it. This many recognize. Students in Christian schools are sharing with others in demonstrations. Though many Christians in China's hinterlands know little of what is going on and less about how to meet it yet there are Christians who are doing their part to lay a road to peace based on justice and mutual satisfaction. Missionaries are sharing with Chinese colleagues time and thought upon this problem. That is as it should be. The last thing Christians can do to help China is let things drift so far as they are concerned.

But what might Christians do under present circumstances? that question we do not aim to give a complete answer. To our few suggestions we hope others will add of their thinking and experience. First, Christians, especially those educated and in touch with current events, may help their less-favored fellows to understand what is happening. People do not need such help, of course, to build up resentment. That is easily fired. Understanding may not do away with the resentment altogether; but it may curb it. Ignorant resentment is one of the present dangers Christians can help lessen. Second, Christians can help those around them think things through to where they understand what can be yielded without serious loss and where a stand must be made. China faces a triple-headed problem. (a) Peace with loss of her own just claims. (b) War to maintain them. (c) A possible loss of her just claims in either case. Somewhere in here is a point beyond which China cannot go without losing her self-respect. Help in locating that point is needed. Christians can help those around them decide what China's just claims are. Third, Christians can help keep up Chinese morale. They may not be able by themselves to offer a superior solution. But they can help build up that moral determination which is the basis of patriotic morale.

We should not say this much did we feel that it necessarily leads only to war. One can stand by a righteous cause and often win it without resort to war. True the ill-success of the League of Nations in preventing the rape of Abyssinia suggests that such moral determination has its limits. But that limit has not yet been reached in the Far East. Christians can help their fellows in China hold on to the way of negotiation by manifesting that spirit of plodding patience which alone can wend that way successfully. They can help explore

every negotiable possibility of solving China's dilemma while at the same time helping determine what on China's side must be negotiated. By helping define the just claims of China Christians can put the way of negotiation on a firmer basis. These and other things Christians ought to do. When recently a pastor in a worship service preached on a concrete case of economic injustice we heard a comment to the effect: "That was fine. But was that the place for it?" To which we replied: "Is there any place too holy for the cause of human justice to be upheld?"

KEEP FIGHTING THE NARCOTIC DEMON!

The narcotic demon belongs to no race or nation. He works through one and all in varying degrees. China is fighting him but many Chinese serve him. To that extent China is a kingdom divided against itself. There are places where the fight against this demon is waged listlessly. In such places his destructive power is augmented. This is certainly true of North China. One of the most serious results of the struggle going on there is the prolific trade in opium and its derivatives. We especially regret to note that the traffic thrives under protection of Japanese extraterritoriality. The narcotic demon's aides-de-camp-morphine, cocaine, codeine, veronal and laudanum—are being sold openly under Japanese protection. They can be taken in cigarettes, by the mouth in pills or by hypodermic injection. The price is very cheap, sometimes free, until the buyer becomes an addict. Shops for sale of opium and narcotic drugs for injections are increasing. In the Japanese concession of Tientsin opium paraphernalia is sold openly on the streets. Between Tientsin and Shanhaikuan the situation is tremendously serious. The opium monopoly in Tientsin is bringing the Municipal Government \$100,000 a month. There is sale of opium in the Chinese city of Tientsin, also, and by Chinese shops though not so openly. What has happened in this area, one asks, to the anti-opium regulations of the Chinese Government? Here Chinese responsibility is direct. But where the business is growing under Japanese extraterritorial protection and through smugglers the Chinese Government cannot Under these conditions the headway of the traffic is particularly menacing. There are now about 200,000 drug addicts in the city of Tientsin alone and 800,000 in the Tientsin area. Near the borders of the Japanese and Chinese concessions or the Japanese and French concessions 134 shops have been counted in each case in the Japanese concession. For the most part the purchasers are Chinese. A ghastly demoralization of the people threatens.

The chief difficulty is indifference. Many Japanese hate this narcotic demon as much as we do. Many Chinese are disturbed about his vicious activity. So far as extraterritoriality is involved responsibility is on the Japanese authorities. Why do they not exert their authority? Japan like China is a signatory to the League of Nations' Narcotic Convention. This limits the manufacture and exportation of opium and its derivatives to quantities required for legitimate medical purposes. If any attempt is being made in this area to apply this limitation we should like to hear of it. A crusade is on in Tientsin to study this drug problem and organize public

opinion against it. Those carrying on the crusade are of more than one nation. But they need help from those in authority. When at a meeting in Geneva the narcotic problem in China was being discussed a Japanese present said that Japan would do all in her power to help China fight this menace. That promise should be fulfilled.

WHAT DOES CHINA WANT OF CHRISTIANITY?

The first answer to this question will be that generally speaking China is not wanting anything of Christianity. A diminished minority is still vocal against it as against all religion. Yet that does not dispose of the question. Missonaries desire China to want something of Christianity. A small minority of Chinese Christians are vocal on the subject and know what they want. A larger number are taking what they get without knowing what they want.

Looking at Christianity as a whole in China three religious emphases are being presented and accepted by groups not overlapping. First, religion should be detached from current issues; second, it is diffused or diffusable; and third, it must be a dynamic faith. They agree as to the necessity of Christianity being the regenerative factor in the life of the individual. Each emphasis stresses, too, the dictum that without good individuals there cannot be a good society.

Unfortunately that emphasis which tends to detach those accepting it from current challenges provides in the main only an escape from them. It helps people be good but leaves their goodness unlinked to the calls of the hour. Their task, its advocates say, is to be good and show others how to become good but not their's the job of helping unscramble China's social tangles. This emphasis on detachment is probably accepted by the largest number of Chinese Christians. Is a religion detached from surrounding issues what China wants or needs? A China bent on reconstruction and preservation of her national integrity will not turn to a religion that teaches her to live detached from both.

That Christian emphasis which holds that a living faith should diffuse itself throughout the whole of society has, of course, a message for China. But it seems to stand just between what China would not want and what she would. To emphasize the necessity of Christians making their faith operative in every social situation is a gain. But are they to be left as individuals to diffuse their principles or to be organized to attack specific social and economic problems so that they may prove their faith dynamically effective? The diffusionists do not say.

The Christian emphasis that China needs, whether she knows she wants it or not, is one that manifests the Christian dynamic in organized effort to right social wrongs. This calls for an understanding of social justice and organized ways to make it work. In China, for instance, poverty clutches at one continuously. A very little of it is fake; but most of it is gruesome fact. China wants to know if Christianity has power sufficient to help lighten and eventually remove it. It will not meet this situation to talk of a

power able to make men good and then only teach them how to endure the economic inequities which crush them. The power of God is a favorite and essential sermon message. But preaching about that power does not in itself meet China's present mood. She needs and wants a religious power that speaks for itself by helping change unjust conditions, a power that changes homes, social and economic conditions as well as individuals, that can lead the dispossessed into a modified Canaan at least and make itself felt in a national resurrection. China wants and needs a dynamic Christianity; a faith that stands firmly for peace that squares with justice; a faith that will create a patriotism based on knowing what is really for China's good and makes one able to stand for it. A detached religious experience fails here. Unless organized Christian faithfulness may fall short of being socially faithful. A dynamic Christian faith is what China needs.

MODERN CHINESE AND CHURCH LIFE

In many cities there is a community of modern-educated young Chinese. A large proportion of them are the product of Christian schools or universities. Some have lost the interest in Christianity with which they started. Others still retain it. How far is Christianity making contact with this group in general or the church attracting them in particular? No categorical answer can be given.

Yet there are certain obvious facts bearing thereon which may well be mentioned. This modern-educated group of Chinese—now a small army—belong generally to the fairly prosperous middle-class. For that reason and the fact that out of them will come the leaders of China—many of them are now in those ranks—we need to understand what is happening with regard to their relation to Christian purposes in China. That upon the farmer receiving economic justice depends the prosperity of China is obvious. But when the farming population of China has won economic justice it will still be true that the political, educational and cultural leadership of China will come from the ranks of those educated along modern lines.

It has often been noted that the product of Christian educational institutions does not turn in any more than a very limited degree to the Christian ministry. Now to some extent if this moderneducated group is to be led the leadership must come out of its own ranks. This is not yet the case. There are two tendencies which bear directly upon the problem of linking this educated group with the Chinese churches as such. Neither has been assiduously studied yet both are so obvious as to have attracted attention. This moderneducated group tends to concentrate in the larger urban centers. To that extent they are a challenge to the city church. It is in cities that these two tendencies are found.

First, there is a trend in cities for churches to move away from the paid-professional ministry. Where this is so the pastoral work is done by some member of the church who may or may not have had special preparation for this work. This means that while the seminaries and various organizations are endeavoring to supply the educated ministry needed these city churches are turning away from supporting it. We hope a little later to publish an article dealing more in detail with this trend. It may be, of course, that we see here the emergence of a practice in the Chinese Church different from one the missionaries have sought to inculcate. But while strenuous efforts are being made to recruit professional ministers the city churches are beginning to do without them. Obviously the country churches may in time follow this example. One would presume that this drift away from a paid-professional ministry is not due to inability of city churches to support them. The fact that unprofessional laity are being trained to carry these burdens in rural districts is, of course, understandable on the basis of financial inadequacy.

But will city churches thus led by non-professional preachers meet the needs of the modern-educated Chinese? That question brings to light the second fact which has a bearing on the whole situation. That is the tendency, in some cities at least, for moderneducated Chinese to attend foreign churches where there is, of course, always a paid-professional ministry. At the moment this tendency is particularly noticeable in Shanghai and Peiping. It is very noticeable in Shanghai. In one church where voting privilege is based on being British Chinese are welcomed and go in considerable numbers. In another they make up a good proportion of the membership and congregation and share in its control. Presumably the same trend is seen in most of the foreign churches in this cosmopolitan metropolis. The most prominent example of this trend is the regular attendance of from a thousand to twelve hundred moderneducated young Chinese on the Sunday morning service provided in the Grand Theater and presided over by the chaplain of the U.S. Fourth Marine Corps and entirely supported by the United States Government. Started for United States Marines this service has become a rallying center for modern-educated young Chinese.

Evidently the Chinese who attend these foreign churches get what they want though served by professional ministers. That their spiritual life is benefited thereby is evident. That such interming-ling of Chinese and foreigners in worship and church service is good for international concord goes without saying. But when one thinks of the needs of Chinese churches even in Shanghai for the help such modern-trained Chinese personnel could give to them one stops at least to wonder. Christianity in China does not depend on foreign churches. If it is to wield influence on China the Chinese churches must be the agents. Viewed from that angle the trend of Chinese Christians to attend foreign churches means loss to the Chinese churches. The help they give to foreign churches is vitally needed by Chinese churches. Do they turn away from Chinese churches because the absence of a paid-professional ministry means failure on the part of these churches to meet their need? Of such Chineseattended foreign services in one city it is asserted that there is in them a "much greater atmosphere of reverence and worship" than "in any of the Chinese services." That not all of this class are lost to the Chinese churches is obvious. But does the tendency of city churches away from a professional ministry have any connection with the tendency of modern-educated Chinese to turn to foreign churches for religious fellowship?

The Christian Message for Today

ARTHUR RUGH

RELIGION deals with infinite values. It includes in its scope—God, the soul, and eternity. These are invariables. They do not change.

I once heard a great sermon in which religion was compared to the Matterhorn. The preacher said that religion resembles a great mountain in the three following ways:—first, it is real; you can get convincing evidence of its existence; second, it is permanent and dependable; you can come back to it at any time from any far wandering and find it there; third, it is higher than the plains around it and lifts the soul to higher heights.

That is all true. It is worth considering in these days when so much is being said about our changing world. Rabbi Silver said beautifully:—"Religion must not become a frail bark tossed about on the surface eddies of a day or generation. Heavily freighted with the wisdom of the ages it must ride the deep channels of time."

Thirty years ago I spoke to Dr. Sheffield¹ in Tungchow, near Peiping, about the confusion which just then seemed to reign in the religious world. He said, "Yes! We are going through a bit of a storm religiously. It is the sixth one I've been through. Most of it is wind and foam. It will blow over. But every storm leaves a new deposit of truth and we move on."

We are in the midst of a rapidly changing world. To say that again is to be trite. China is experiencing more than her share of rapid change in almost every realm of life. And when all these changes have come and gone and other changes have taken their place and have also gone, then God will still be in His heaven and on His earth. Christ will still be our Divine Redeemer. The souls of men will still cry out for God "as the hart panteth after the water brooks." Our little age will have taken its place in the long unfolding ages of God and other ages will roll on ceaselessly by the eternal laws of God.

But with all our gladness in the unchangeables, with all our thankfulness that like coming back to the Matterhorn we can come back any time, from any far wandering, to Christ and find him there, yet it is the part of wisdom when you are in a storm to act as if you were in a storm.

There is one quality in religion which a mountain lacks. Religion is a living experience; a mountain is a dead mass. Jesus said that to become a Christian you must be born to a new life. Mountains are not born to life; Christians are. That being the case, religion, certainly for a Christian, must be an ongoing process with constant growth and change. Not only should our religion change and be always new but we do find ourselves, at times, in situations of

^{1.} A former missionary of the American Board.

accelerated change such as now. If religion is to be related to life it must fit itself to life as it is.

In our day religious ideas are changing as well as economic philosophy and political science. I can remember when it was a sin to go to a theater and you were told that salvation waited on immersion. This generation, however, is not at all sure that there is any such thing as sin. The denominational divisions which once held our devoted loyalty, are, for this generation, a subject of apology or humor. The Editor of the Chinese Recorder, wrote recently a discriminating article on the changes which the depression is bringing in the religious situation in China. Dr. Fosdick preached recently a widely heralded sermon on the essential need of a change in the modernist position. One thing, at least, is fixed and certain about religion in our day—it has struck its tents and is on the march!

I have spent the last five years in America and Palestine studying the attitudes of young men toward religion. The impressions which I want to share are the result of a study of over 3,000 unhurried interviews with representative young men. These impressions apply directly to young men only and most of them educated. These men indicate an attitude which is going to be taken by all classes in the years ahead.

In contrast with my generation this generation of youth has shifted its interest in religion at three basic points:—

1. From eternity to time; 2. from theology to science; 3. from personal to social salvation.

That is, they have changed the objective, the philosophy and the *local* of religion. These are basic changes of which we may not approve. But right or wrong that is where youth stands and if we are to win them we must plan our message for such people as they are. If a young man's primary interest is in the improvement of social conditions then we are more likely to enlist him if we can give evidence that Christianity changes social conditions. If a young man has been trained to search for truth by the process of science we shall lead him to the truth better along these lines than by the authority of theology.

I came to China thirty-three years ago to preach the Gospel. The gospel was the good news that lost men could be saved to eternal life. If any man would believe in the Divinity of Christ, make a public confession and join the church, preferably the Lutheran Church, then I could report one more conversion and go on to the next man.

I speak reverently of that gospel. It changed men and it changed social conditions. But this generation is not interested in personal salvation. And if it were it does not see how the conditions which I preached then can save a man. We are presenting an objective in which they are not interested to be reached by a method in which they do not believe.

Space will permit of the discussion of only one point at which we need to study the adaptation of the Christian message to our times. That is the question of sin and salvation.

I was taught assiduously that sin is an offense against God which brings the doom of eternal punishment. The chief sin was unbelief, especially unbelief in the Divinity of Christ. Salvation was an escape from this merited punishment by belief in Christ and the acceptance of his redeeming grace. That is a good gospel. It has brought joy to millions and will bring joy to millions more.

This generation is confused on the definition of sin. Most of them would define sin as injustice in human relationships: that is, sin to them because that is what produces such evil social conditions. Whatever the punishment for such sin may be they do not see how belief in Christ can save such a man from his just dues.

They will tell you with a significant sense of finality that our character is our only judgment. They will tell you that they are not interested in a heaven which admits orthodox Christians who grew rich by grinding the life out of their employees. And they do not believe that a God is worth knowing who would condemn to hell a moral, gracious, unselfish soul who for some reason had not been able to accept the redeeming work of Christ. They believe that a man is happy now and hereafter because of the kind of person he is. They would hold that, regardless of his beliefs, any man who is unjust in his human relationships is a lost sinner, and that his only salvation is in becoming a man who is just and loving in human relationships.

Of course if belief in Christ and acceptance of his grace should transform the character of a man then they would count that an adequate salvation. Unfortunately there is too much evidence that a lot of "saved" Christians do not show those marks of salvation which have meaning to this generation. The great Christian nations lead in war. The economic situation is crushing the life out of millions while everybody knows that there is enough wealth in the hands of Christians to provide every essential need of every person on earth if there were a Christian distribution of wealth.

We need not concern ourselves to prove specifically that beliefs and redeeming grace can change human character. We never claimed that specially for our gospel. We did claim that it got a man out of one bad future situation in hell into a very happy one in heaven. It was not a matter of character. It was an objective situation. If I had met certain conditions, mostly theological, I need not love my enemies or share my wealth, yet I was entirely safe.

There would be some scrambling of lists of Christians if we should apply the test which this generation would apply—that a Christian is a person who lives in his human relationships as Jesus lived among men. Jesus applied that test long ago. He told a young man there was a sure way to be saved: "Go sell all you have and give it to the poor." Then, he implied, he would be the kind of man who was capable of joining his fellowship.

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The question is, then, how to present Christ to a generation which looks for a power which will change selfish men and make them loving sharers of all the goods of life with all men.

The old gospel was a glorious gospel. If offered a gift of infinite value and of eternal duration at a very low cost. It had in it a great urge and a great risk. Our modern gospel is a way of life, or a social program. It presents no infinite choice, no eternal risk no divine fellowship. And it has an anemic appeal. We must present a gospel which changes life now, certainly, but it must deal in infinite values of eternal duration. It must change life from the material to the spiritual, from money to love, from the transient to the eternal.

We can claim that there are three values in Christ which can change men now:—

- 1. His Teachings; 2. His Life; 3. His Living Presence. These values presented in their full value are a more glorious gospel than we have ever preached.
- I. His Teachings: All men agree that Jesus taught a system of human attitudes which would produce an ideal society. The gospel does contain the teachings necessary for a perfect social order. That point need not be labored.
- II. His Life: There again the world agrees. Christ lived his teaching. We have not only a clear path in his teaching. We have the inspiration of having had one travel the road ahead of us who invites us to join in his fellowship. He lived in the kind of human relationships which will save society. He enjoyed every race and class. He accumulated no possessions but spent his life for others. He turned the other cheek, travelled the second mile and prayed for forgiveness for the men who were killing him. Our gospel contains a perfect example of the way this generation thinks men ought to live in their human relationships.

So far so good. But this generation is not interested in fine teachings that are not obeyed, or a fine life lived 2,000 years ago which is not in evidence now. They hold we have taught Jesus' life and teachings while we Christians go on our sweet way grabbing all we can get and fighting with any one who blocks our getting more.

That is not fair to Christianity. Many Christians have followed Christ and have lived his way. They have been just and fair in human relationships; many thousands of them. If the educational, medical, and welfare activities in China which found their sources in Christian lives were to cease it would be a tragic day for China.

At the same time there is too much evidence against Christianity in the un-Christlike life of Christian men and nations. We must present more than the life and teachings of Jesus if we are to win this generation. III. His Living Presence: I believe that the answer is in the primary emphasis of the third claim we have made for Jesus, that he is available as a Living Presence abundantly able to transform completely the characters of men. We have built churches, organized sects, employed staffs, printed volumes to prove certain claims about the nature of Christ. We thought if we won our case for his nature, then men and society would be changed. It has not worked well enough.

Suppose we should just accept once for all the divine nature of Christ and spend our energies for a generation or two getting folks to live in his presence. Personally I am sure we should find that our gospel would then fully save society as well as the individual.

The missionary message in China needs to be built along these three lines:—

- 1. We must definitely shift our emphasis from presenting Christ as a subject of belief to Christ as a Living Presence.
- 2. We must be a living demonstration of the power of Christ to change character. Dr. Hu Shih said:—"I don't believe what you Christians believe but if I believed half of what you say you believe it would revolutionize my life." So it would!
- 3. We need to rethink and restate the conditions under which we come to live daily in that Presence. I think the primary condition of that fellowship has been left out of our gospel. The fundamental condition of that fellowship is that we should live among men in our human relationships like Jesus lived among men. That is what Jesus said to the rich young ruler.

The Chinese character for friend is made up of two characters just alike A.J. Job had the same philosophy when he asked:—"Can two walk together unless they be agreed?" In the last analysis our deepest friendships are with those who share with us our central life purpose and our major interests.

I have little interest in the argument about whether Jesus was a revelation of God. I know a formula by which Jesus will reveal God to any man now and that ends the argument. "Any man who will dedicate his life to the persistent living among men as Jesus did will come into a personal experience of Jesus' God." That is not a belief to be argued. It is a formula to be tried, and that ought to satisfy this scientific age. Jesus does reveal God here and now to any one who is willing to live among men as he did. Dr. Bosworth was wont to say to his students:—"If you find your sense of God growing dim go out and do something for some one in need."

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This then is our gospel. Salvation consists of becoming a Christ-like character. You become that kind of character primarily by fellowship with the Living Presence of Christ. And you come into that fellowship by living among men as Jesus did.

So we can say to this social-minded scientific-trained generation:—"You and all men can live now in that kind of relationship

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with each other which will produce an ideal civilization. You receive power to live that way, not primarily because of your beliefs but because of your loving fellowship with the one altogether lovely, the fairest among ten thousand. You come into that fellowship by the social procedure of living as Jesus did among men. You may come, if you must, with your doubts and unbeliefs. We must ask only one thing—that you dedicate your all to men, following him who had but one home-spun garment and nowhere to lay his head. Then society will be saved now and all men will be in that brotherhood of which you dream and for which Christ died on a green hill outside a city wall. That is a glorious gospel!

Christian Schools and Military Training

JOHN S. BARR

HAT is the effect of the regulations for military training upon Christian schools? It is important, I think, to differentiate between military discipline and military training. Military discipline has a serious effect on the life of any school, and its influence is increasing. Military training, considered as military drill, does not affect in the same way or to the same degree all the students.

In Chekiang province, for example, many Christian middle schools for boys carry out their routine duties to the sound of a bugle under the supervision of a military instructor, e.g. at 12 noon a bugle will blow and the students will line up; the bugle blows again and they march into the dining-hall, then the bugle blows to signify the end of a meal, and so on. Student organizations, student publications, speeches, writings, meetings all are censored and controlled by the teacher responsible for military discipline. Judging from our own school and from knowledge of other schools, I am convinced that this state of affairs is most irritating to students, and that it tends also to strain friendly relations between the staff and the students. The atmosphere of a military camp is not extremely congenial nor conducive to Christian fellowship. It is interesting to note that the Government is expecting teachers to conform to some of the points in the military discipline program.

At the same time, I wish to state my sincere conviction that these regulations are not without benefit to our religious program. During this spring, the regional Christian educational association has been sponsoring the visit to the Christian schools of a team of experts in religious education. What has this team emphasized? What help have the schools sought to obtain from this team? The emphasis has been placed on showing what is the specific, fundamental and important difference between a Christian school and a good, private, non-Christian school. In other words, since the Government is pressing a program which occupies so much of the time and energy of the students, the Christian teachers are inspired

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to think out more effective means of presenting the Christian message which is the raison d'etre of Christian schools. If the time and opportunities for bringing Christ's Way of Life to the students are restricted, then our methods must be more vital, appealing and effective. This is undoubtedly a healthy sign. Moreover, directors, Christian parents and others concerned with the school are taking a keener interest in the Christian nature of the school program, since a threat to religious liberty rallies the forces of the Christian community.

Do the students like military training? Students in China are taking more interest in physical exercise and athletic games. They like basket-ball; they like bicycle or walking excursions; they like camping and scouting. Military drill, however, does not appeal to a very large number. Patriotic feelings supply the impetus for a few of the more enthusiastic students, but the number of those who are keen on military drill is not large. In the middle schools only one class is given military instruction. In the spring term that class has to miss three months' schooling as they attend camp where hundreds of these students are given intensive military training. My opinion is that this affects their scholarship detrimentally but it has probably little or no effect upon their character. It does not make them militaristic. Fundamentally the Chinese are a peace-loving people.

Military discipline and training are increasing their hold upon the schools, but a military instructor and a military program are not necessarily anti-Christian, I do not detect an increase of warlike spirit, whereas I have observed an improvement in orderliness and discipline. The strict application of the regulations varies up and down the country, but the rate of increase of military discipline is greater than that of military training. It is necessary to note that the Chinese public favours this program, because they feel it fits students for life in China to-day. The following extracts from an editorial in a Chinese daily paper are of considerable significance:—

Commenting on the Government order, the *China Times* points out that while educational programs in the country have been altered to suit circumstances and progress has been recorded in that respect, the situation to-day is much different from what it was at the time when modern educational methods were introduced into China.

"In addition to territorial losses, efforts are being made by a neighboring country to interfere with public opinon, our views and systems of education. It is imperative now that in order to assist in the liberation of the nation we must adopt an educational program that will enable us to cope with this peculiar situation," the journel stated.

"Following the loss of the four north-eastern provinces, conditions in North China have become greatly unsettled and the national crisis is gaining momentum. In order to break away from these bondages it is necessary for the people in the country to understand thoroughly the humiliation we have suffered. However, such an achievement is not easy and depends largely on education.

"In our opinion, the educational program during this national crisis should be simple and practical. Emphasis should be laid on history, particularly on the histories of oppressed nations and the methods adopted by them for national independence and salvation. This would enable us to strengthen our ideas as regards the freedom of our own country. Furthermore international events and their effect on our own problems should be included in the curriculum and studied intently. The students should be made to understand thoroughly the crisis which we are facing.

"Special physical training should be enforced and military training made compulsory. The students in the movement which has swept the nation have undoubtedly been actuated by worthy ideas, far superior to those of persons without faith in their own country. However, the student movement should be orderly and well organized, otherwise they will defeat their own aims. It must be remembered that the student movement is directed against foreign aggression and not domestic affairs. Strikes and opposition against studies will hinder results in this patriotic movement.

"We highly commend the new plan of the Government and sincerely hope that the students and educators will assist in carrying it out. We must be prepared to protect the country and fight for our rights."

How Release Chinese Student Patriotism?

THEODORE HSI-EN CHEN

NCE more Peiping students have taken the lead in a movement which quickly won the support of the entire nation. Just as the patriotic demonstrations of the students in Peiping on May 4, 1919, fired the first gun of a great battle which enlisted the whole-hearted energy of youth all over the country, and initiated a movement which marked the beginning of a new era for youth in China, so the demonstrations of the Peiping students in December, 1935, struck a responsive chord in the hearts of young people in other parts of the country and were followed by loud reverberations in every important city. The events are recent and still familiar. The students voiced their vehement opposition to the new puppet regime set up in East Hopei and to the so-called "autonomy movement" in North China about which there had been so much vicious propaganda. They demanded that the Government take effective measures to punish the traitors and to protect the sovereign rights and the territorial integrity of the nation. Unfortunately, the demonstrations led to clashes with the police, not only in Peiping, but also in other places; many were wounded, some were arrested. Later demonstrations included among the demands freedom of speech and of public meetings, the legal protection of the student movement, and appropriate measures to prevent further interference with patriotic movements on the part of the police.

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Fearing that the demonstrations might grow into proportions threatening to public order and stability, the Government took prompt action to stem the tide. School authorities were instructed to take special pains so to guide the students as to prevent further outbursts. At the same time, the President of the Executive Yuan announced his readiness to meet representive students and educators in Nanking to hear their demands and to explain to them the policies of the Government with regard to the issues of the day. The conference at Nanking was attended by about 120 student delegates and about 150 educators from secondary schools and higher institutions. Generalissimo Chiang's assurance that the Government had not signed any secret agreement derogatory to China's sovereign rights and his declaration of the Government's determination to protect all the rights and the territorial integrity of the nation succeeded in dissolving many, though not all, doubts and went a long way towards winning the confidence of the delegates in the Government.

During the subsequent weeks, the Government issued a number of orders instructing school authorities to enforce strict discipline among the students, to guard against interruptions of regular school work, to exercise close supervision over extra-curricular activities, and to study ways and means of devising an educational program more closely related to the issues and needs of the present day. Detailed regulations concerning student organizations were promulgated; organizations and activities outside of the schools were positively prohibited; and in places where students went on strike in order to engage in outside activities, the Government took prompt and decisive action to deal with the situation.

Taking the nation as a whole, we can say that the schools were able to carry on the work of the spring semester without serious interruptions. The demonstrations which threatened to grow in volume and to spread all over the nation at the end of last semester have largely calmed down; on the surface at least, all seems quiet and peaceful.

If, however, the question should be asked whether the students are satisfied and contented, an affirmative answer would be of dubious validity. To be sure they are submitting, for the moment, to the discipline of the school and the authority of the Government; but indications are not lacking that beneath the surface emotions continue to seethe. Just as these lines are being written, the writer is in receipt of what is marked as a secret message from the local government to school authorities calling attention to secret meetings of student representatives from two or three schools to draw up plans for a city-wide movement demanding a more aggressive government policy against foreign encroachment. The import of the message from the Government is to ask for the cooperation of school authorities in the prevention of such activities.

The concern of the Government is chiefly political. The political activities of the students are, from the standpoint of the Government, a menace to public order and social stability and liable to give

subversive elements an opportunity to carry on pernicions propaganda or agitation under the cloak of patriotism. Moreover, public demonstrations might easily be interpreted by foreign nations as provocative acts of discourtesy and thus lead to diplomatic complications extremely embarassing to the Government.

For those whose chief concern is the education of youth, however, a policy of mere suppression does not satisfy. Just as a wise parent recognizes the importance of providing wholesome outlets for the irrepressible energy of the growing child, wise educators realize that the restlessness of students cannot be dissipated by negative discipline alone. Modern youth in China has become depressed and unhappy on account of frustrated desires and hopes and because of the lack of opportunities for the exertion of energy and the fulfilment of youthful idealism in effective social service. In spite of the fact that they have at times become involved in the intrigues of political agitators, the original motives which inspired the student demonstrations must be recognized as lofty and admirable. Such fine sentiments must be carefully nurtured; they must be encouraged and directed towards constructive channels.

That the Government has not been unaware of this is proven by the fact that one of the tasks urged upon the educators in the Nanking Conference was the modification of the educational program so as to relate it more closely to the needs of this critical period. Early during the semester the Government ordered all the schools and colleges to study the possibilities of a special educational program for this particular time. While it realizes the need of a constructive program, the Government has not thought of any concrete proposal, and it remains for the schools and colleges to experiment with different methods of approach.

The Christian schools, always professing the building of character as the highest aim of their education, are to-day confronted with a tremendous challenge and a most unusual opportunity. While the nation is looking for light on this problem, Christian educators, whose interest in character education has presumably led them to do more thinking on the subject than others, are given the opportunity of making experiments to lead the way towards an educational program which will more effectively turn into worthy use the patriotic emotions of the students. We ought to be thankful that youth is so sensitive to the social and national problems of the day and so responsive to situations which fail to challenge the rank and file. We ought to be thankful that when agitation was made for the secession of the northern provinces in the guise of an "autonomy movement" founded an popular will and consent, the students in Peiping and other cities were keen enough and brave enough to take immediate steps to make it known that public opinion was quite the contrary. Such alertness and such lofty patriotism must be given adequate opportunity for expression. To encourage such lofty sentiments and to guide their expression in worthwhile activities is the very essence of a program of character education.

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Students Demonstrate for A Unified China

BAEN E. LEE

HE demonstrations put up by the students in China last winter, which started from Peiring and soon spread all over the country, were undoubtedly prompted by the spirit of patriotic desire for a united China. The news of the organization of an independent government in North China so frightened the student class that they felt that the only way to show the true public opinion of the Chinese people was to give a demonstration against any government, locally or sectionally independent of the Central Government.

No line can be drawn between Christian and non-Christian students or schools in this matter because it concerns them both equally. The fact that Yenching University played an important part in Peiping is not because it is a Christian institution. In many other cities non-Christian schools took the lead. No line was drawn, happily, between Christian and non-Christian schools. Also in the movement there were both Christian and non-Christian students who took leading parts. The effect of the demonstrations was more or less universal with all schools in cities where demonstration were conducted. Most of the colleges and universities were unable to complete their term's work and were obliged to make up the lost work in the spring term. The Hangchow Christian College was one of the few which were able to close the term without interruption.

The reason this college was able to carry on the term's work as usual was not because the students were out of the movement. The college also had a demonstration and student representatives were elected leaders by the local student organization; but the student leaders of this college showed better common senes and the students did not allow their emotions to run wild. Their emotions were to some extent balanced by their reason. This must be due chiefly to the cooperation of the student body with the faculty under ordinary conditions. There was absolutely no coercion on the part of the administration. Any coercion at such a time of excitement would not only fail to accomplish its object but would undoubtedly make things worse. In fact, in any mass movement forceful suppression often leads to disaster. That the students were largely moved by the spirit of patriotism is beyond suspicion. Their movements might not have been as wise or as desirable as they should be, but there is no doubt that, as a whole, their motive was simple and pure.

Is there any way for the Christian institutions to get out of this whirlpool? Many would probably ask this question. The answer is simple. Unless Christian schools are isolated from the rest of the educational world, especially in China, there is neither possibility nor desirability of escaping this situation. And since the principal motive is a patriotic desire for a united China there seems to be no reason why Christian schools should hold aloof. An attitude of aloofness to the movement would surely be interpreted as hostile. No students of Christian schools would be willing to be so suspected by their fellow students in non-Christian schools. When the administration of any

Christian institution holds this attitude of aloofness trouble is likely to arise among its own students. Moreover, Christian schools do not for a moment wish to teach their students to be indifferent to China's national affairs. They aim at building up strong social leaders of China. This would be impossible if their students were so isolated from the rest of the world that they were forbidden to take any interest in national affairs.

My conclusion, therefore, is that it is both undesirable and impossible to keep Christian schools away from these movements, and the best way of guarding students from making unwise and falsely patriotic demonstrations is to cultivate a close relationship between the faculty and students so that there will be confidence between the two. Where such confidence exists, the counsel of the faculty will have weight with the students in a time of emergency.

Can Christianity Save A Nation?*

S. H. LING

HOUGH this topic is difficult to speak about, yet it is important, especially now. Let us introduce it for discussion under the following questions:—What is a nation? Why should one save his nation? What is Christ's religion? Can Christianity save a nation?

First, what is a nation? A nation is a human organization, occupying a certain territory, enjoying its own sovereignty under a government. Each nation has her own traditions, language, systems, and religion; and her own territory that her own people has the right to enjoy. Each nation has the sovereign right to express her wish for the benefit of her own people; and each nation has its own government by her own people. So the essentials of a nation are territory, people, government, and sovereignty. Of these, the people are most essential.

Second, why should one save his nation? Since the people are the most essential they have the greatest responsibility. Most of the people, however, care for their own personal problems more than those of their nation. So disasters and humiliations come. But it is the duty of the people to arise and save themselves from these. Though a nation may try all forms of government, yet if the heart of the people is not pure and filled with love, I fear that she would tend to be ruined. For example, if a fire breaks out in a town, its people ought to come out to put out the fire. But if they steal the possessions of the sufferers, they would only do harm and not good. Our nation is now in her most precarious situation. If we all come out as the firemen with undaunted bravery, we can save her and secure peace. But if we are not willing to sacrifice our lives, we shall lose the nation.

^{*}Radio Sermon, XGOW Hankow, Jan. 19, 1936; given under the auspices of the Wuhan Christian Broadcasting Society.

Third, what is Christ's religion? Christ's doctrine of love. faith and hope is a good means to enlighten the mind of the human race. As to love, we are sorry to say that many nations are too selfish. They ought to know from history that the selfishness of a people has always ruined its own nation. I hope, therefore, that the mind of nations will be changed and blessed. Christ said, "Love thy neighbour as thyself," in other words, "Love thy neighbouring nations as thy own nation." But many people do not understand this saying. Not only do they not love other nations as they do their own, but strange to say they love other nations and not their own. These two kinds of people cannot be said to be practising what Christ enjoined. For according to Christ, one has to love his own nation and also love other nations in the way he loves his own. If the people of a nation is solidly united and love their nation, who would dare to touch her? Selfishness only harms oneself and one's nation. Are we going to love each other? Is the nature of our love the same as that of Christ? If so, our nation will prosper; if not, she will perish.

Faith is the pre-requisite of one's success. Christ said, "I am the Light of the world." But the people of many nations still believe in darkness rather than Light. They believe might is right. Therefore, they continually increase their armaments with the people's money and at the same time continually increase the people's suffering. When are you going to get free from this illusion? Do you not remember what Christ said to the cruel soldiers of His day? "Whosoever shall smite thee on thy right cheek, turn to him the other also." This is to teach mankind that might can never terminate anything. Christ depended neither on might or weakness, but on right. Christ answered the cruel officers who struck him before Caiaphas, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" He believed in right, and He wished to teach the cruel nations that only "right is might." And if we all believe in it and practice it then the world will become a kind and loving world. Are we prepared to stand by The Ultimate Right? He who stands by it will be profited by it.

Hope is the vitality behind a man's labour. He who has hope is willing to work hard; he who lacks it is tempted to suicide. But we ought to recall these Scripture sayings: "Our Lord Jesus Christ, who according to His abundant mercy hath begotten us again unto a lively hope," "The God of hope fill you with all joy that you may abound in hope, through the power of the Holy Spirit." "He who has no hope is under no covenant of any promise." "Be ye always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." Christ's religion is a practical religion, and thoroughly revolutionary. Do you realize that hope is power? Many great men have succeeded by it, and many good nations, too. Do we cherish a great hope? Is that hope pleasing to Christ? If so, we shall be profited.

Fourth, can Christianity save a nation? What Christianity can contribute to this end we may view from two aspects. It hopes

to change the heart of the people, from which arises the impetus of one's expressed behavior. He who in heart is absolutely pure, absolutely honest, absolutely unselfish, and absolutely loving and kind will be good to everybody. Do we not need this kind of people for our country, too? And Christianity hopes to educate the mind of the people. To this end Christian schools and churches educate the young, as will as the old, that they may know what is the Ultimate Truth and to develop them in the sacrificial spirit of our Lord, willing to dedicate and sacrifice their lives in the fight against sin.

This is what Christianity can offer. When one's mind is enlightened, his conscience is alive; when one's conscience is alive, one can discriminate between right and wrong. Then by the grace and power of God one can save himself and others; yea, save his country and other countries. Are we willing to do what God wishes? If we are then Christianity can help us to save our country, otherwise we shall ruin our own and other countries. Let us all come to ourselves and repent. Let us all give up our cleverness and come to Christ. Let us all be loving and sharing. Then we shall all be blessed of God. Weak nations will be loving and united and become strong; strong nations, will be loving and good Samaritans, and the world will become the Kingdom of God.

The Two Emphases of the China Christian Movement

Z. K. ZIA

Y way of introduction I wish to say that I am not qualified to give an accurate account of the Christian Movement in China as a whole. I see only phases here and there. My present attitude is that of appreciating Christians who endeavor to make through the Christian Movement in China a contribution to the world. I can see that the Christian Movement in China is making progress through the work of both institutions and individuals. This article deals only with individuals.

The first group of Christians I have in mind places their emphasis on revival meetings. They are more emotional than intellectual, though some of them are bright and eloquent. Most of the Chinese evangelists belong to this group. Some of them belong to no particular denomination or church. They live on faith. And their faith is remarkable. One evangelist claims that he has cured the lame and other sick persons. I believe that he did. Another evangelist preaches a lot on the second coming of Jesus. Even in morning devotional hours he makes frequent use of that topic. He has found that in thinking of the second coming of Jesus he receives spiritual blessing. I have no doubt that he does. But I have not had an experience similar to his yet. This does not mean that I discredit him, but it shows that his emphasis is not exactly mine. For this group I have great admiration. They regard the Bible with the highest respect, and I agree with them in this regard. They are devoted to their cause. They are really spiritual. They consider

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themselves not men and women of this world. I have my doubts as to their way of interpreting the Bible, especially when like one preacher in Shanghai they stick to the Bible so closely that they think that one is not a Christian until he is immersed, because Jesus was baptized that way. I think that Jesus was immersed, but the main emphasis should not be placed on ritual.

The emphasis of this group is on the salvation of one's soul. As I understand it, this has a strong grip on the Christians, especially old women, youngsters and some business people. When you ask them: "What do you mean by salvation of your soul?" They understand that the person concerned goes to heaven when he or she is dead. Thus interest is not in the present world but in the future. I do not find fault with this belief, but I try to make myself responsible for the well-being of the present world as well. I have received benefits from the work and energy of others, and I must play my part.

I think I am not far wrong when I say that most of the Chinese evangelists stress the awfulness of sins. This is correct. But we must not forget the way Jesus preached. Jesus has given us a "Gospel" of "blessedness" and glad tidings. To emphasize sins is correct, but over-emphasis on one's sins will lead some people to pessimism and sometimes indeed to insanity. I know of one such case of insanity in Hangchow. Jesus placed emphasis on one's sins. If a person is sick, it is partly due to his sins. But Jesus forgave the sinner and gave him hope. If we only point out people's sins without healing the wounds that the sins have made, we shall only tear people's heart apart without building it up. This should not be.

Then there is a tendency for some of the Christians that belong to this group to discredit Christian activities. That is how they become mere evangelists. Perhaps I should not say much in this regard, for God gives each person his special talent. I will leave each person to decide on his own course.

The second group of Christians places their emphasis on personal character and Christian activities. They believe in living Christian principles out in daily life. Their kingdom of God is found in their hearts. They detest overemotionalism. They stress the quiet time and silent prayer. They are devotional. Deep in their hearts, they are just as devoted as the first group, but they do not show it so much. They live it, and they cannot see any other way out. Mere talk tires them out. I have heard one of them say so. He would say: "Let's quit talking, and do something concrete. I am tired of hearing people talk and talk. If the poor need our help, let us do something to help them." The evanglists do not have this spirit. They think that such service is not their business. They will preach to poor people if they come along. But as to feeding them or giving them a place to live—that they think is not their job.

The difference between this group and the so-called "social gospel" group should be noted in this connection. This second group of Christians places emphasis on actual doing and not mere writing or

talking. This doing they do not look on as merit. It is rather a privilege and joy to help unfortunate people. It puts heaven in their hearts. For we are not saved by doing something for the poor. That does not wash our sins away. We are saved by the grace of Jesus Christ. To my mind this second group is just as evangelical as the first group, if not more so.

The beauty of this second group is found in its balance of emphasis. Men like Dr. T. H. Lee may serve as an example of this group. He does not say much, but he practices what he believes to be the will of God. In him I almost find an ideal man. He is intellectual, but he is not proud. Once I heard him say: "You take a picture of us two fools." One of the two was of course Dr. Lee himself. I am not interested in proud Christians. Perhaps I should not say this, for we are all apt to be proud when we have done something, but as I have said, we must never think that there is any merit in our works.

This group is doing voluntary work, but does not say much about making the Chinese Church independent or indigenous. As Christians they simply work. Mere talk will not make our Chinese churches indigenous. At the same time we need steady cooperation.

I am for the second group, though I admire the first very much. I do not for one minute descredit the good work done, for instance, by Dr. John Sung or even by Mr. Watchman Nee. But I believe in a balanced living such as is exemplified in our Lord Jesus Christ.

In conclusion, let me say one more word. The above two emphases both win my hearty admiration, though neither of them is perfect. Only Jesus Christ is perfect. If we always keep this in mind, we shall not attack others mercilessly. The Christian churches are moving forward because of these Christians. Through their lives many people have received benefits. As to the educators, writers and administrators in the churches, they also have made contributions. Forgive me for omitting to mention them in this article.

Modern Chinese Efforts to Improve Child Life

A CHINESE WOMAN

N writing on this subject my attention naturally focuses upon the recent developments of Child Welfare Work outside of mission effort. Not that I consider the mission work for Chinese children non-Chinese but that I wish to have the scope of this account limited to that piece of work which is sponsored and supported by our own people apart from church influence.

A study of the reports of the National Child Welfare Association, covering a period of seven years (since its inauguration), should certainly give any social worker a sense of deep satisfaction and gratitude. In 1934, the National Conference for Child Welfare Leaders was attended by more than 150 delegates from fourteen provinces. Dr. H. H. Kung presided; 54 resolutions were approved.

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We cannot say that our Government is not keen about our children's needs. The full support of the National Child Welfare Association by the nation's best leaders, political as well as intellectual, is a sure sign of their sincere desire to guarantee to Chinese children their sovereign rights.

The creation of "Children's Year" has aroused nation-wide interest. August 1st, 1935, heralded in the Jubilee year for the four and a half million children in China. The Ministeries of Education, Interior and Industries, in cooperation with the National Child Welfare Association, have promulgated a general program for the observance of this National Children's Year. It is not merely a program in form and ideal, but a working schedule. He who reads the "Hand Book 1935," published by the National Child Welfare Association, will see the whole program specifically announced. Even if one does not join the movement, he cannot but feel the dynamic force of that program, so concrete and definite. Every item to be carried out is designated in the Calendar. All phases of child life are dealt with. From April-August 1935 were the months of preparation for publicity, songs, exhibits and pamphlets, weekly supplements, magazines and news bearing the significance of observing the National Children's Year throughout the nation.

Beginning from August until the end of July 1936, every month has a different program. Each month has a specific project, and definite activities are formulated to carry it out. Societies and organizations are rallied to direct their efforts towards that particular project in that particular month.

For instance: August was chosen to emphasize child education. So mothers' meetings and parents' meetings were conducted in various places throughout the country with child training as the central theme. Different projects for other months are as follows:—

September: Prevention of cruelty to children.

October: Citizens' training. November: Care of babies.

December: Children's reading materials.

January: Exhibition of children's toys.

February: Publicity campaign week for free education for illiterate children.

March: Fine Art Exhibition for children.

April: Celebration of Children's Festival; April 4th being the National Children's Day; national exhibition of children's toys.

May: Promotion of native materials for children's clothing.

June: Child health campaigns.

July: Protection of useful birds, and insects. Summer health camps.

Such an extensive program of child welfare activities could not possibly take place were it not for the efforts of a group of influential

leaders to promote and to ensure the effective execution of that program.

The Central Executive Committee is in charge of this nation-wide program. That committee is made up of representatives of the ministries of Education, Interior and Industries in cooperation with the National Child Welfare Association. Local committees are formed in each province and municipality. Every district has its committee to put the program into force. Thus child welfare activities permeate every nook and corner of China.

The five-year plan consists of sixty items of child welfare. It covers the entire realm of children's rights. It shows a great awakening of the sense of responsibility towards child development.

Rapid progress also appears in children's educational literature. The Child Educational Magazine Vol. VI, No. 10 contains an Index of subjects dealing with different aspects of child life which occupy fully ninety-five pages. The National Children's Reading Exhibition displayed over ten thousand copies of children's reading materials. Fifteen years ago, the Principal of the First Normal School in Nanking had to translate most of his teaching material from English readers and orally taught his primary teachers the stories they needed; there was a steady complaint about the insufficient storytelling. Today no such complaint is necessary. The book stores are full of children's reading materials both attractive and up-to-date. A child of four can have decent picture books and reading book to while away his time. No sooner does one set of Chinese story books appear in one press than another set follows in some other stores. A conscientious teacher now has enough books of reference on his subject so that he can do a certain amount of supplementary reading.

How often I go to a book store and find myself attracted by a new set of interesting books for children. There is already a wealth of knowledge for our children and future progress in providing it is unlimited. I hope that with the quantitative production, will also go qualitative selection.

The mothers' club has become a center of interest. Great emphasis is laid upon parenthood education. The Modern Parents' Magazine has been widely circulated. Five thousand copies are printed every issue. It contains valuable articles touching upon all practical and psychological ways of training children. During the children's year parents are to be provided with a list of fifty books. Mission and social workers can be greatly benefited by such reading. Through them they may know the modern tendency of parental training. Vol. III, No. 6, is a special number on the Inauguration of Children's Year. It contains many valuable articles written by the Minister of Education, women social leaders and prominent educational leaders.

The Ministry of Education has issued a mandate aiming to assist illiterate children by compulsory education. Over 80% of Chinese children are still illiterate. It has been planned that from 1935-1939, the Government should give children of school age a chance to have

at least one year of free eduation, so that by the end of 1939, every child will have a year of free education. In the next five years there will be effort to provide two years of free education. It is thus hoped that in the near future the underprivileged 80% of Chinese children may have a fair chance to acquire schooling. This is a great step towards the enlightenment of our people. Missionary educators will be relieved to know that their efforts have already been followed up by Chinese leaders. Though the plans may not be enforced quite satisfactorily at present, they will eventually succeed through compulsory education.

There is no doubt that this impelling movement to improve child life in China has been launched out headlong in a fair wind. Those of us who know the people at the helm have great faith in its future. Their motive is sincere and their conduct pure. Throughout the country people are conscious of the age-long debt to China's children our forefathers ignorantly left unpaid, hence a weak nation today. What we sowed we reap. The aim of this movement is; "Child Welfare is the essential factor in the upbuilding of this great nation and its recovery of prosperity and enlightenment." From the social or educational viewpoint, who would not endorse such a splendid purpose?

What is the significance of this movement to the Christian Church? Are Christians satisfied to say that since the Government and China's national leaders are taking such care of the children's education, henceforth the responsibility of the church for education will naturally decrease? Outside of the church, these great influences are affecting our children; but inside the church what moral responsibility do we assume for safeguarding our children's inner life-a free chance for nourishing the spiritual growth in that God's likeness which is in the soul of every earth-born child? Have we Christians any five-year plan for the welfare of Christian children? Are we doing anything to deepen the spiritual life of Christian parents? Are they taught how to meet that vital need of spiritual security in the living God. Are the children being guaranteed a Christian heritage? Are Bible stories made a part of family teaching in the evening or on Sunday, now that children are deprived of such teaching in school? Has this splendid five-year plan of the National Child Welfare Association supplied all of our children's needs?

Is the attainment of prosperity and enlightenment the only goal we want our children to reach? My Christian heritage challenges me with this message: "For what shall a man be profited if he shall gain the whole world and forfeit his life?" If this truth applies to a man, why cannot the same be applied to a child? China's children are today gaining the attention of the whole nation. Laws are made to protect them. Parents are trained in order to guarantee proper care of their offspring. Social workers are indefatigable in demonstrating to society the requirements of children. What the parents cannot do society will think of ways to do for them. The physical and mental helplessness of the child naturally make a constant appeal to the best in human nature.

Materially, we have planned for them; but have we provided anything to strengthen their most sacred capacities—their inner soul and instinctive sense of adoration? Can prosperity alone satisfy the whole of our human nature?

Have we not noted other prosperous and enlightened nations? They aim for prosperity; they attain it. Then what do they do? Just want more prosperity! In attaining that end, the only means they know is to occupy the territory of other nations, and to make slaves of God's free people. Is that the goal to which we wish to lead China's children, insatiable aggression and endless plundering?

Unless we aim to bring up unselfish children for the nation there is not much use in all our efforts. If prosperity and enlightenment only are our future hope, we merely have another generation of self-seeking leaders ahead of us. What light on China's future do we see here?

In facing such a movement as that of child welfare there is danger of over-emphasizing external growth and neglecting the spiritual care which only the Christian family in its truest sense can give. Unselfishness and spiritual resourcefulness are the two dominating influences which Christianity can add to the movement. Educate Christian parents to train their children to be helpful to others and to be prayerful seekers of the Kingdom of Righteousness. It is appalling to note that some Chinese Christians' children are even more self-centered than those of non-Christian parents. The meanness of their behaviour has caused many a non-Christian to stumble. It is my sincere plea that the church purify them of the selfishness which acts like a cankerworm in its effect upon the growth of a normal child.

Christians, therefore, should observe this National Children's Year with a spiritual purpose. Let every child adopt the living aim of our Lord. "I come to minister." It is our duty to make this the child's first aim in life. In so doing Christianity will bring true salvation to our nation. May China strive to gain spiritual prosperity and spiritual enlightenment as an all-inclusive possession and the fount of everlasting resourcefulness.

"Suffer the little children to come unto me, for to such belongeth the Kingdom of Heaven."

Christian Work for Rural Women and Girls

IRMA HIGHBAUGH

OUR features have characterized the work for rural women and girls during the last few years in the three Eastern districts of the Methodist Episcopal Church as well as the whole of such work in Hopei.

(1) Great increase in volunteer workers and the variety of work they are doing. (2) On the part of pastors, an acceptance of

volunteer workers as a vital part of the church work, and plans on the part of pastors and church leaders for enlisting, training and supervising such volunteers. (3) A real awakening in city and village on the part of women and girls themselves shown in their asking for education and training instead of their being constantly urged to want it, as was true of the past. (4) Withdrawal of part of mission funds and an increase in self-support for Bible women and help in supporting volunteers who come from other places.

I

Varieties of volunteer workers are seen in the kinds of work they do. Literacy classes are not new, but there is an increase in the number of them. Parent education is a wholly new piece of work during the last few years and both men and women are leading such classes. Children's meetings, and Children's Sunday schools mean two kinds of work for village as well as city children. Sunday services are led by either men or women depending on what leadership the village affords. Home prayer meetings, Bible classes in homes, teaching of home industries such as the making of baskets, hats and mats are all done by volunteer workers. Changli, which is purely a rural place, has over fifty classes in literacy held in homes, and taught from one to five days a week by students from the Girls' Junior Middle School, the Women's School and by the church members. Regular health work is conducted in these classes, under the supervision of a health nurse from the Changli Hospital. This nurse also trains the teachers in teaching health work. Religious readers and books on child training are part of the curriculum of these literacy classes. In some classes an experiment is being made of giving some specialized preparationfor-marriage instruction. The parent education is largely given in homes. Classes for present parents are all conducted in the home The training of youth in preparation with neighborhood groups. for marriage is of two kinds; namely for youth in society and youth in schools. The first beginnings of this work for youth in society has been referred to in connection with the literacy work. Preparation for marriage for youth in schools is done directly by courses included in the curricula in the Middle School for Girls and in the Womens' School. It is given also in a week of chapel services held on the subject for boys, girls and womens' higher-primary and middle schools, and through special stress on reading and preparation of a homes' library for lending. Fifteen villages near Changli also have such work under volunteer leaders.

 \mathbf{II}

The pastors' acceptance of the principle of recruiting, training and supervising lay workers is seen in several churches where there is no paid woman worker. The pastor has secured the volunteers and gives them what supervision they receive aside from a semi-annual visit of the District Woman Supervisor. The Methodist North China Woman's Conference passed a regulation within the last two years, stating that no Bible woman shall be retained and none employed who cannot enlist, train and supervise lay workers. Two womens' schools for training low grade Bible women are being amalgamated

this autumn to form one school for training Christian lay-women and Christian home makers. This new school, the New Light School, has designed a curriculum aimed at training such workers and at the same time at giving them practice in serving the community while in school. An experiment in a School for all the People in one village near Changli, giving training to children in the morning and adults in the afternoon, is under way. It is hoped to find a type of day school which will fit villagers to live more successfully and to serve their communities better. A system of Religious Education Training Institutes for lay workers is an accepted part of the district church program.

III

Whereas during the ten years in which classes for women and girls have been conducted, these classes have been filled by constant urging and untiring effort on the part of all Christian leaders to convince women that they need to study, and to convince friends and relatives that women can learn. The last year has seen a great change. Now, the supervisor in Changli and the Bible woman in charge of the Changli village work, find it difficult to keep up the supply of teachers. Constantly people are coming and urging that classes be started in their village or their home.

IV

The increase in self-support is due partially also to this demand for learning. The people of a village where there is no one who has been to school who can act as a leader, come saying that they have prepared a school room, they have prepared food for a teacher and have arranged for two to four dollars a month for such a teacher. They have so many adults waiting to study and so many children ready to study. And then some girl who has been to school but for some reason is at home goes to the village for four or six months. These people often come from villages where there are no Christians and come with the message that they are eager to learn about the Christian religion.

Another phase of self-support is that provided by the churches where there are resident Bible women. These churches in rural areas are providing a part of the salary, from one-third to one-half for the year.

V

It should be noted that any work for women and girls done by volunteers depends on supervision. Where there is a Bible woman, a district woman supervise or an alert pastor who will recruit, help to train, and supervise, the thing may be done. The volunteer workers, referred to above, range in educational background from Mass Education graduates and graduates of primary schools to those who have studied in junior middle school and even one graduate of junior middle school. Most of them in the rural areas are of the lower grade of training. The parent education classes are taught by both men and women with a great diversity of educational background. Their fitness for this work depends on growth and change in their own homes, as well as religious zeal.

The Widening Way

JOHN FOSTER

II. THE ENDS OF THE EARTH*

"The Lord hath made known His salvation.

All the ends of the earth have seen the salvation of our God."

Psalm 98. v.2 v.3



YEAR of two ago in England, some on asked me, "Why should you people be taking our religion to China?" I asked him why he called Christianity our religion? He said "Well it has been ours for some time, hasn't it?"

Don't smile at my ignorant fellow-countryman. Similar attitudes are common here in China. A few years ago anti-Christian speakers and writers were thundering against Christianity as part of the modern "cultural invasion." "It is European! It is American; It has nothing to do with China's own past!" And strangely enough, even we Christians in China, whether foreign or Chinese, for the most part act and speak as if the story began with Robert Morrison only 126 years ago, and had no roots deep down in history.

Now a moment's reflection will remind you that our Lord was an Asiatic with dark eyes and hair and a swarthy skin. If there are any bounds to his habitation He is less a foreigner here than we are. But not only so: His human body belonged to Asia. The church which is His Body has from the first belonged to all.

This year (1935) we have a chance to realize it again. At the world's opposite ends two thirteenth centenaries are being celebrated. In July the Archbishop of York led a pilgrimage to a small island off the coast of Northumberland. Its name is Holy Island. It is called Holy Island because in 635 A.D. a missionary called St. Aidan arrived there. From him our heathen ancestors began to learn of Jesus Christ—1300 years ago!

On July 8th, 1935, in St. John's Cathedral, Hongkong, English and Chinese Christians gathered to take part in the same celebration. We remembered the Persian bishop, Alopen, who in 635, the very same year, arrived at Ch'ang-An, then the capital of China. It was the first establishment of the Christian Church in this land, 1300 years ago. It is a sad indication of the lack of a "sense of history" in the church in China that the year has passed with no nation-wide celebration.

The first story is recorded on the parchments of the learned English monk, Bede, who wrote about a hundred years later. The second was carved on the famous Nestorian Tablet in the year 781, long buried underground and forgotten. Its characters stand out as plain and legible as if they were written yesterday.

^{*}This is the second of four addresses given in Union Church, Hongkong, during the summer of 1935, the first was published in the Chinese Recorder, May 1936.

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That the Christian Church began to reach the English and the Chinese during the same year seems a surprising fact. The Acts of the Apostles, that first book of Church History, fixed the direction of interest for most later historians. St. Luke faces West, towards the capital of the Empire. One might imagine that this was the only world which mattered to the early Christians, eager to witness before governors and kings. Thus we hear most in all our history books of the story of the Church in the Mediterranean lands. On and on, through proud disdain, through loud opposition, through fierce persecution, till in 313 Christianity is recognized by the Emperor Constantine, and rapidly becomes the one and only religion of all the Mediterranean world. But through these centuries there was a similar swift progress eastwards, though the record is broken and much of it is lost.

An old Persian book written about the year 200, speaks of the chastity of Christian women, whatever their nation or tribe. It makes surprising mention of "our sisters south of the Caspian and in Afghanistan." The Christian Church was already there. By the year 225 there were twenty bishoprics extending from Mesopotamia to the Caspian Sea. About 250 the good news had reached to the Oxus River.

Another old book, this time in Latin and written about 400 by St. Jerome, has something still more curious to say. He speaks of the Huns, those savage nomads of Central Asia who six centuries before harried North China and caused the Great Wall to be built; their horsemen were soon to ravage the plains of Italy. Some even among the Huns, he says,

"... are learning the Psalter... and the cold of Scythia (Central Asia) glows with a fervent faith."

The progress was not only westward—eastward too, through Central Asia, through Persians, Turks, and Mongols, to the very boundary of China.

Who was St. Aidan? About 450 A.D. when the fall of the Western Empire had begun, and the Anglo-Saxons were pouring into Britain to the destruction of Roman civilization and of the Christian Church, there lived a British boy, Patrick. He was kidnapped by lawless Irish pirates and carried off as a slave. Later he escaped. And then he heard God calling him to go back to the land of his slavery, this time as a slave of Jesus Christ. He went. He preached to the Irish and won their hearts. From his monasteries, which soon extended in a chain over the country, Irish Christian monks served God and the common people, and went out as messengers of the good news to those who were still in darkness. In the sixth century Columba, one of these monks, founded a monastery on the rocky little island of Iona, off the west coast of Scotland.

This monastery one day had a strange visitor, a young English nobleman, heir to the Kingdom of Northumbria. He had been driven from his kingdom, and sought sanctuary in this remote spot. He

watched the gentle monks in the service of others. He looked on at their reverent worship. He felt their victory over sin. And he resolved that if ever he got back his throne, his should be a Christian kingdom. By 635 he had won it back. He sent again to the lonely monastery. A band of monks with Aidan as their bishop was the response.

Aidan was, says the historian, "a man of singular meekness, piety and moderation, zealous in the cause of God." He must have been a brave man too. Those were troublous days and our forefathers were a savage crew. He had, however, all the help which the king could give him. "It was delightful," Bede continues, "to see the king interpreting the word of God to his commanders and ministers, for he had perfectly learned the language of the Scots during his long banishment."

All we who are of Anglo-Saxon descent have reason to thank Almighty God for the coming of St. Aidan, through whom to us and to ours "the Lord made known His salvation."

And who was Alopen? We know not even his original name, only the three characters by which he was called in China. Probably he had already been working in one of the small kingdoms near China's frontiers. Even so his was a longer and more hazardous journey than Aidan's, across the highest mountains in the world, and the barren wastes that stretch south of the Gobi. The Tablet says,

"At the time of T'ai Tsung, cultured Emperor, whose shining glory opened a propitious age, who was as an enlightened Sage over his people, in Persia there was a bishop named Alopen.

Divining the bright clouds, he conveyed the true scriptures. Regarding the music of the wind he rode through hardship and danger.

In 635 he arrived at Ch'ang An (Sianfu)."

Compared with the savage little court of King Oswy of Northumbria, Alopen was surrounded by magnificence indeed. Ch'ang An was then unequalled by any capital on earth. T'ai Tsung had a university attached to his palace, with a library of 200,000 books. Himself a scholar, he spent most of his time there. If he did not, like Oswy, himself believe and interpret the word to others, he did, says the Tablet,

"have the scriptures translated in the Imperial Library, and their doctrine examined in the Private Apartments. Knowing full well that it was right and true, He expressly commanded its propagation."

Just as St. Aidan was given Holy Island, Alopen was given land in the "Yee-Ning Street of the capital for a monastery to house twenty-one monks."

We whose privilege it is to belong to the Church in China should look back with thankfulness to our pioneer thirteen hundred years ago.

That is the point of the story. It does not belong to England. It does not belong to China. It has always belonged to us all. We are the heirs of all the ages. Today we remember two men, at the world's opposite ends, but both bishops of the same holy church, for the same Master making the same sacrifice, preaching the same Gospel, and living the same life. Let us remember, too, that we stand in the same succession of Christ's age-long universal Church. Let us feel in deep humility, the dignity of our calling. Let us rise in aspiration to accomplish the wideness of His purposes for us.

To us Anglo-Saxons thirteen hundred years ago "the Lord made known His salvation," and that same year here in China "the ends of the earth have seen the salvation of our God."

Opening the Door Into China

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ARTHUR R. GALLIMORE

HE China of a hundred years ago, so far as the outside world was concerned, was Canton. We may have to use some imagination to visualize that then great commercial metropolis. Its skyline was quite different from that made by the modern and many-storied buildings of the present day. The sailing craft on the water-front, also presented quite a contrast to those which anchor in Canton's modern harbor.

Visitors to Canton in 1836 were impressed with its many differences in mode of life also, peculiarities of dress, and especially the queue, that badge of servility imposed by the then reigning dynasty. The East was then a mystery to the West; the Occident was no less strange to the Orient. When and how could they meet?

Pearl River, from Whampoa up to Canton, was in 1836 the scene of practically all the contacts which China had with the outer world. The great Middle Kingdom as such was a closed empire with no desire for contacts with "barbarians."

Though Arab and Dutch traders had been carrying on commerce with China for a hundred years or more, trade relations had never reached the proportions they did after the East India Company began its career in China in 1601. The Portuguese had occupied Macao in 1557, the first ships from England appeared there in 1620; it is recorded that eighteen European vessels entered the Pearl River in 1750; the first American ship sailed from New York to Canton in 1783.

Saint Francis Xavier, it will be recalled, died on Saint John's Island, off the mainland forty miles below Macao, in 1552; and Roman Catholic priests had entered Canton by 1592. The old cathedral in Macao, the ruins of which inspired the writing of that grand old hymn "In the Cross of Christ I Glory" by Sir John Bowring in 1844, was built in 1602. Macao became the bridge for the entrance of the western world into the hermetically sealed Celestial Kingdom.



RELIGIOUS CONCEPTS OF THE CHINA THAT IS PASSING
Hell on Wheels, in Black Lama Temple, So Capital, West China.



Religious Concepts of the China that is Passing
Bat-footed Messenger of Hades, in Temple at Maochow, China-Tibetan Border.

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When Robert Morrison arrived in 1807 he was able to reside, only part of the time, in the famous "factory" area on the river front of Canton. An interesting description of that district is given by William C. Hunter in his "Fan Kwai at Canton," published in 1882, as follows: "During the days of old Canton the Middle Kingdom designed to suffer the presence of a number of 'foreign barbarians' on the banks of the Choo, or Pearl River. Their residences consisted of factories built expressly for them, and originally destined one for each nationality No other port than that of Canton was open, nor had there been one since 1745, and no foreigner was permitted on any pretext to enter the country or even the city outside of which he lived." The walled city was closed to foreigners until as late as 1856 or 1858.

It is easy to surmise that foreigners were not wanted and that their ships of trade were tolerated for commercial purposes only. Certainly they were not welcomed, as appears in the decree of the Emperor Ch'ien Lung to King George III in 1793, which reads thus: "As requests made by your ambassador militate against our laws and usages of this our Empire, and at the same time are wholly useless to the end professed, I cannot acquiesce in them. I again admonish you, O King, to act conformably to my intentions..... After this my solemn warning, should your Majesty, in pursuit of your ambassador's demands, fit out ships with orders to trade either at Ningpo, Tientsin or other places, as our laws are exceedingly severe in such cases, I shall have to be under the necessity of directing my officials to quit those ports."

It is well to keep in mind that the East India Company, which had gained so much not only of trade control but political prestige in the East, had been dissolved in 1833. That company had never been favorable to missionaries, was antagonistic to William Carey's work in Serampore and refused passage to Robert Morrison—having no room for such "unattached persons." Yet after Morrison had reached China by way of New York, where he changed to an American vessel, the East India Company accepted him as their interpreter and largely made possible the publication of his great dictionary and his translation of the Bible into Chinese.

A hundred years ago Macao was in a sense the same sporting center that it is to-day, though it lost command of trade with the cession of Hongkong to Great Britain in 1842 and its resulting rapid growth as a great port. Since foreign women—for "females and firearms"—were not allowed even in the factory district, many of the men in business made their homes in Macao. It was only on that little neck of land that missionaries could reside permanently with their families. Its rose-colored stucco houses presented a European appearance and the beautiful Praya Grande which curved along the bay offered a pleasant place for outing. But neither Morrison nor those who followed him had much time to linger along the shores of Macao, the greater part of their time being spent in the stuffy shops of the factory district in Canton. On account of persecution in Canton Dr. S. Wells Williams had moved his printing press to Macao and was living there in 1836. Dr. and Mrs. Carl Gutzlaff were also making

their residence in the Portuguese Colony. Dr. Gutzlaff had travelled extensively up and down the coast of China preaching and distributing Christian literature. David Abeel, of the American Board was on enforced furlough on account of ill-health, but returned in 1839. G. Tradescant Lay the first agent of the British and Foreign Bible Society, 1836-1938, also lived at Macao.

Gradually, however, brave souls were rising above the intense feeling against foreigners in Canton. Dr. E. C. Bridgman was living there and the Chinese Repository had begun its career in 1931 under his editorship. Dr. Peter Parker had established the Canton Hospital in November 1835 and was gaining the confidence of the people against the bitter prejudice of the Government. Dr. William Dean of the Baptist Triennial Convention had gone to Bangkok in 1834 and was influential in organizing a Baptist Church for Chinese in that city in December 1835. Then in September 1836 Rev. J. Lewis and Mrs. Henrietta Hall Shuck of the same Board arrived in Macao, though Mr. Shuck later became a missionary of the Southern Baptist Convention when it was organized in 1845, Mrs. Shuck having died in Hong Kong in 1844.

It is interesting to note that Mr. D. W. C. Olyphant, a merchant of New York, was very friendly to the missionary cause and is often spoken of as the father of the movement in America. He furnished more than fifty passages for missionaries and their families to China and provided places for them to live. The special location of their residences was sometimes, not too pleasingly, called "Zion's Corner." Mr. Olyphant was also largely responsible for the expense of publishing the *Chinese Repository*. He was, perhaps, living in Macao in 1936, although he made occasional trips back and forth to America, not easy at that time, as it took several months on slow sailing vessels.

It is not easy to interpret conditions in a country of which one is not a native, and especially when one tries to project himself into the life of that nation of a hundred years or more previous. In some ways there have not been great changes; yet in others the changes have been phenomenal. But certainly the conditions which confronted the first missionaries in China were very different from those of to-day.

In attempting to interpret the religious conditions which obtained in 1936 we must of necessity take into consideration the political as well. A hundred years ago the Manchu dynasty still held the country in its power, though its influence was being doubted even then. Having come in as usurpers from the north the ruling family was becoming weaker and weaker and there was a growing feeling of discontent among those who were able to sense the situation. China was also losing her hold on some of the contributory countries, Siam, Tibet, Mongolia and others, which had been considered as under the rule of the "Son of Heaven."

Nor can we deal in comparisons, for the cycle of Cathay of a hundred years ago would fit into no other. Exclusive and proud to the extreme China had been. No contacts with the outside world had been deemed necessary or desirable. Although Canton had maintained trade relations with the Arabs for two or three centuries, later with the Dutch and Portuguese, and still later with the English and Americans, foreigners were only tolerated.

One writer of that period describes China as "shut in by the massive mountains of Tibet on the west, by the Gobi Desert on the north, and by the mighty deep upon the east and south, (and so) China had with comparative ease pursued the policy of exclusion. The Great Wall with its fifteen hundred miles of ramparts, built for additional security on the north, had stood for nearly two thousand years as a symbol of her love of isolation."

By 1836 the departure of vessels from New York for Canton was not, as had formerly been the case, of such rare occurrence. But because they were not welcomed at Canton, they more often anchored at Whampoa. A gathering of the English and American ships at either place was the occasion of great activity at the factories in Canton. In between times the men often retired to Macao with their families. The confinement within the thirteen factories, and shops piled together within the space of a quarter of a mile square, was not conducive either to pleasure or health. So the coming and going of ships, bringing letters and taking messages back to the homeland was a time of great excitement. Sometimes friends and loved ones came and went as the ships plied back and forth.

In 1836 missionaries could not be sure as to how they would be received. Some reasons why people of the West should have been looked upon by the Chinese with misgivings, are given in Marshall Broomhall's "Robert Morrison, the Master Builder" as follows:—"With Europe one huge battle field, until the battle of Waterloo brought peace; with England and America at times embroiled one with the other; with fighting in India, the Chinese cannot be blamed if they gained somewhat distorted ideas of the foreign character and design upon their own country."

So, while there was a semblance of change in attitude toward foreigners, it was still tense enough in 1836. The establishment of Dr. Peter Parker's Opthalmic Hospital in 1835 had broken down some of the prejudice. Indeed Howqua, a member of the Co-hong, made possible quarters for the medical work in a section of the factory buildings free of rental. Yet whenever there was disturbance between China and western countries, foreigners had to withdraw to Macao.

Another contrast that might be noted is the closer co-operation between missionaries and business people then existing. While there may have been cause for misunderstanding in regard to religion and business a hundred years ago, there is room for regret that the breach between them is as great as it is sometimes. We know that Robert Morrison was not altogether dependent upon his missionary society, and we know that others too carried on more or less independently. Mr. D. W. C. Olyphant, already mentioned, has been credited with being the one who in a joint letter with Dr. Morrison influenced the first

American Board missionaries to come to China. Again, it is cause for real concern that there is this wide breach between business people and missionaries to-day. Business needs the influence that religion should render, and the broader contacts would make religious workers less exclusive.

It is well to recall some of the business firms which carried on during the thirties of the last century, especially those that have existed down to the present. Both William Jardine and James Matheson were in Canton in 1836, but a few years later the firm which bore their names (Jardine Matheson and Company) was compelled to move to Hongkong, where it still carries on. Russell and Company was the principal American firm of that time, and with different changes of name continues now as Shewan Tomes and Company with offices in Hongkong.

Non-Christian peoples did not, of course, distinguish between those who come for business and those who came with philanthropic motives. It was, and still is, quite difficult for the Chinese to realize that any one could have come for purely altruistic purposes. Both socially and religiously China was intolerant. The close adherence of the people to ancestor worship naturally led to bigotry, and their systems of philosophy, sometimes called religions, though closely related to the daily lives of the people, yet had little influence except in a superstitious way. Furthermore, the few Mohammedans were no less extreme, nor were the Roman Catholics generally tolerant of the Protestants. What Robert E. Speer wrote of Morrison was true of all the Protestants who came to China; "They wanted nothing he (they) had to offer. They had awakened as yet to no realization of their need and no thought that the 'outer barbarian' would have anything to give them."

Even the language question was difficult a hundred years ago. As is well known, any Chinese who taught his language to a foreigner did so at the risk of death if he should be found out. Very few Chinese knew English even in a superficial way. The Chinese Repository of May 1832 commented thus on the situation: "It is not less a matter of astonishment than regret that during the long intercourse which has existed between the nations of Christendom and Eastern Asia there has been so little commerce of intellectual and moral commodities. The vehicle of thought has been made contraband. The embargo has been as rigorous as death and has prevented what might have been communicated 'viva voce' It has been a most fruitful source of misunderstanding; and in not a few instances has paved the way for misrepresentation, altercation, detention, vexation, and other such evils."

Moreover, the time had come for better understanding. For a hundred years the nations of the West had traded with China with no mutual interests except the purely financial. The East did not understand the West and westerners were equally oblivious of the East. They mutually disdained each other, it seemed. It was becoming evident, however, that force would not avail. As has been said of Dr. Peter Parker and the beginning of his medical work. "He

opened the gates of China at the point of a lancet when European cannon could not heave a single bar."

But the rock was softening if not breaking. Preceded by two former attempts at least, the Nestorians in the seventh and the Roman Catholics in the twelfth centuries, Xavier (also credited to Valignani) had prayed in the sixteenth—"O rock, when wilt thou open?" William Carey looked with longing eyes from Serampore for the time when the Gospel might be taken over to China; Adoniram Judson sought also to reach over the borders from Burma with efforts at evangelism; William Milne and others had waited at Malacca and Dean and Jones at Bangkok, while Morrison stood at the very gates of Canton for twenty-seven years; but still the doors had not actually opened.

Yet China was, in 1836, facing the greatest period of her long history. Even though much is said about the treaty ports, opened six years later—in 1842, Mr. Bridgman had declared that "from one point of view it was like opening a new road for the sons of Han to enter for intercourse with every race and clime." The Tai Ping rebellion, which shook the country from center to circumference, was in the offing and the Manchu dynasty was losing its held.

Rev. William Gillespie in "The Land of Sinim" wrote in 1844: "A great moral as well as political revolution is going on in the country—a war of opinions as well as a war of dynasties. For ages it was shut against the Gospel; but now a wide and effectual door is opened. As a missionary field it is vast and promising. He who openeth and no man shutteth, now bids us go up and possess the land."

With perhaps less than two score Protestant Christians in China in 1836, with even Morrison envisaging only a thousand at the end of a century the difficulties were so great, we realize that the men and women of 1836 were made of faith as strong as steel and builded even greater than they knew. This glance back to old Canton ought to make us appreciate more those who made possible the progress that we behold in the China of to-day.

Records of Model Women

Translated

EMMA HORNING

HE famous "Four Books" of China have been classics for centuries. They deal with the principles of good government and personal rectitude. What these "Four Books" have done towards the moulding of the ideals of the men of China, the "Women's Four Books" have done for Chinese women and homes. These "Women's Four Books" were written by women and were written chiefly for the education of the women of the palace court, but their teaching reflects the universal teaching given in the homes of China.

This "Records of Model Women" is the last of these Four Books.¹ It mentions numerous women of past history who are considered worthy examples. These characters reveal the standards set for the ideal homes of China. In considering our Christian religious education programs, it is valuable to make a study of these ideals. Most of them we would consider Christian ideals. A few, however, need to be modified to meet the Christian standards. In all of them is revealed the strength and weakness of Chinese womanhood. In these Records are presented those deemed the best homes and the best mothers in the history of China.

In studying these characters, it is necessary to remember that many of them belong to the early days of civilization which were marked by many wars and much superstition, similar, indeed, to the early history in the Old Testament.

RECORDS OF MODEL WOMEN BY THE WIDOW WANG

(王節婦女範捷錄)

Notes by her son²
Wang Hsiang Chin heng
(王相晉升)

Time:— Ch'ing Dynasty, 1583.

Note.—My mother's name was Liu (劉) of Chiang Ning (江 宁). When young she was an efficient writer. My father, Duke Chi Ching (集 敬) died when she was thirty. She remained a widow for sixty years, dying at the age of ninety. Two eminent officials, Wang Kwang Fu (王光俊) and Chen Ch'ien An, awarded her special honors after her death. At present we still have two of her books, "Ku Chin Nu Chien" (古今女能) and this "Nu Fan Chieh Lu", (女 範 捷 錄).

Introduction:—Heaven is a symbol of the Yang (陽). Earth is a symbol of the Yin (陰). The sun and the moon together shed light over both. Man rules public affairs. Woman rules the home. The husband and the wife are the source of all civilization. The five great virtues (仁義禮智信) are regarded as of first importance. The three duties (君為臣綱, 父為子綱, 夫為妻綱) are the proper relations to observe between mankind. Therefore personal development is important for the establishment of the family, and in giving instruction these relationships are essential. Good homes are careful about the relationship between men and women. One of the first things to teach children is the proper etiquette in eating and drinking.

Li Chi (元 記) says, "After six years of age boys and girls should not sit or eat together. The boys should be sent to school and the girls taught by a governess. When children are old enough to feed themselves they should be

^{1.} The others have been published in the Chinese Recorder: "Family Instructions of Empress Jen Hsiao Shen," January, 1933; "The Woman's Analects", February, 1934; "Ts'ao Ja Ku's Precepts for Women", June 1935. "The Woman's Analects" were also translated by Mrs. A. S. Parker and published in the Chinese Recorder, April, 1899.

^{2.} The parts written by Mrs. Wang are in the larger type; those written by her son are in smaller type. This is the method followed in the original manuscript.

taught to eat with their right hand. They should be taught to eat after their elders have eaten. They should always be obedient to their governess. Boys should not talk about home affairs. Girls should not talk about public affairs. In walking men should go to the left, women to the right."

If a child is not taught properly when he is young, he will have no manners when he is grown. Boys depend on their teachers and friends to aid them in character development. But girls, where will they learn to select virtue and reject vice? It is even more important to teach girls than boys, because the government of the home precedes that of the public.

Brass is used to make mirrors that we may adjust our clothing and hats properly. Likewise the ancients are our teachers to correct our conduct. If we follow the teachings of the ancients, we need have no fear that our virtues will not be cultivated, or that we will not have proper homes.

CHAPTER I

THE VIRTUES OF THE EMPRESSES (后 德)

The appearance of the phoenix and the dragon horse is the good omen of a sage.

The phoenix appeared during the time of Hsun (舜), the dragon horse during the time of Fu Hsi (伏 義).

"The footstops of the Unicorn" and "the call of the Mandarin Drake" are poems extolling the virtues of the Empresses."

These poems sing the praises of the virtue of T'ai Si (太 切), the wife of King Wen (文). They say she is like the unicorn, which is so gentle that it will not crush the grass with its feet nor step on an insect. And again she is like the Mandarin ducks who mate for life and never disrespect each other.

Likewise Ti K'u's (帝嚳) three wives gave birth to Chi (稷), Hsüeh (契) and T'ang Yao (唐堯), who were all sages.

Ti K'u's first wife, Chiang Yuen (姜 槭), prayed to heaven and received Chi. When his second wife, Chien Ti (简 秋) gave birth to Hsüeh, a black bird appeared. The third wife, Ching Tu (慶 都), gave birth to T'ang Yao, a fourteen months' baby. These three wives were reverent, economical, loving and kind. The three sons were virtuous, intelligent, benevolent and wise.

Wen (文) Wang had a hundred sons because of the former line of excellent mothers Chiang (姜), Jen (任), and T'ai Si (太 如).

Shih Ching (詩 經) says, "T'ai Si inherited the excellent reputation of having a hundred sons". King Wang's wife was T'ai Chiang (太 姜). King Chi's (季) wife was T'ai Jen (太 任). King Wen's wife was T'ai Si (太 枫) They were all benevolent, faithful, kind and filial and the result was three kings.—King Chi (季), King Wen (文), and King Wu (武), who became emperors. This is why he had the good fortune of having a hundred sons.

Hsun's (舜) two wives Kuei and Jui (浅, 汭), laid the foundation for the prosperity of the T'ang (唐) and Yü (成) dynasties.

Yao of the T'ang dynasty considered Hsün very worthy and virtuous, so gave him his two daughters for his wives to serve him. These two women, Eh Huang (賴皇) and Nü Ying (女英) honored his father and mother and respected Hsün. Being the Emperor's daughters did not make them too proud to serve in their husband's home. These daughters, wives, fathers and husbands

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were all of unusual ability and virtue, therefore they laid the foundation for the prosperity of the T'ang and Yu dynasties.

The two princes, T'u (強) and Hsing (革), laid the foundation for the blessings of the Hsia (夏) and Shang (商) dynasties.

T'u Shan (後 山) was the wife of Yü of the Hsia dynasty. After they were married four days, Yü was sent out to control the flood and did not return for eight years. T'u Shan taught her son, C'hi (客) so well that he was able to follow his father as Emperor.

Yiu Hsing (有 琴) was the wife of T'ang of the Shang dynasty. She was reverent, genial, respectful and intelligent. These women were able to aid in establishing the state and the home, and thus they took their part in laying the foundation of the Hsia and Shang dynasties.

King Hsüan (宜) was in the habit of rising too late to be on time at the imperial court. His wife, Chiang (姜后) awakened him to his duty by taking this fault upon herself.

The King Chou Hsüan (周 宣) was tardy in arriving at court. His wife took off her ornaments and knelt in the court, taking his sins upon herself. He then reformed.

Ch'u Chao (楚昭王) died and Yüeh Chi kept the vow that she made in her heart.

One day when King Chao (照) went out on a pleasure trip with his wives, he laughingly said: "When I die who will go with me?" All of them said they were willing, with the exception of Yüeh Chi, (數) who said nothing. But when the King did die in battle none of them would die with him. Then Yüeh Chi said, "That time I would not say that I would follow the King. I was not willing to follow him if he died while on a pleasure trip. Although I said nothing, I made a vow in my heart. Now the King has died for his country on the battle field, dare I not fulfil the vow I made?" She then died with the King.

Ming (明) and Huoa (和) inherited the Han (漢) dynasty. History praises their wives, Ma (馬) and Teng (鄧), for their virtue and ability.

Ma Huang (馬皇) was the wife of Emperor Ming (明), of the Han dynasty. Tseng Huang (鄧皇) was the wife of Emperor Huoa (和). They were both virtuous, intelligent, honorable, and economical; benevolent, kind and loving, and ruled during the Han dynasty.

The Emperors Kao (高) and Wen (文) were prosperous during their reign because their wives Teo (資) and Sun (孫), aided them.

Teo was the wife of Tang Kao Tzu (唐高 組), Chang Sun (長 孫 皇) was the wife of T'ai Tsung (太 宗). They both aided in establishing the empire. Chang Sun was particularly worthy because she censored every thing that T'ai Tsung did. This pleased him and he was willing to take her advice.

Hsuan Jen (宣仁) of the house of Sung (宋) was worthy of the honor of Yao and Hsün.

The Empress Dowager, Kao Hsüan Jen (高宣仁), mother of Sung Ying Tsun (宋英宗) sat behind the curtain, holding her grandson, during all the government deliberations. She used only the worthy officials and removed all the unworthy ones. She likewise revised all the laws. So history calls her the Yao-Hsun Empress.

Wu Lin (島林) remained pure for Shih Tsun (世宗) to the last.

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The Emperor, Chin Chu Liang (全主 英), wished to use all the women of the court for his wives. His son's wife resisted and hung herself in protest. His son became emperor after his father's death, but he never married again.

Hung Chi (弘 吉) treated the Sung (宋) Empress very graciously.

When the Sung dynasty was taken over by the Yuan (元) dynasty, the Empress Dowager Hsieh (謝太后) of the Sung dynasty came to the place. Here the Empress Dowager, Hung Chi (弘 吉) of the Yuan dynasty, treated her like a sister and with unusual kindness.

The Emperor Kao (高) came from the common people to take the throne. It was his wife, Hsiao T'zu (孝慈) who made his success possible.

Jen T'zu (仁 款) of the Ma family was the wife of Kao of the Ming dynasty. She, as well as the emperor, rose from the common people and understood their hardships. She advised and encouraged the Emperor in industry, economy and love for the people, treating them with love and kindness. The secondary wives had some twenty children, all of whom she treated as her own.

The palace of Emperor Wen (文) was managed very efficiently because of the assistance of Jen Hsiao (仁孝).

Jen Hsiao (仁 孝) of the Hsü (徐) family was the wife of Cheng Tsu (成祖). She was the daughter of Hsü Ta (徐建) King of Chung Shan (中山). She was virtuous, forgiving, filial, and reverent. She wrote the twenty chapters of the Nui Hsün (內別) for the purpose of teaching them to the daughters of the emperor and officials.

Search ancient history and you will find that whenever an emperor was successful, it was because he had a worthy wife as empress. Is this not a fact?

CHAPTER II

MODELS FOR MOTHERS

Father is heaven; mother is earth. Heaven gives rain and sunshine; earth produces all things. Children inherit their ambitions, wills and purposes from their father; their affections, feelings and social dispositions from their mothers. From ancient times eminently virtuous women when pregnant, have been very careful with regard to the pre-natal training of their children. Therefore the mother's training comes before the fathers, and the mother's teaching is more important than the father's.

Accordingly, Mencius' mother bought some meat to keep faith with her son.

When Mencius was small they lived near a butcher shop. One day he asked his mother why they killed pigs, and she playfully said, "For you to eat." She immediately regreted her words and told him she was joking, but still she felt that she had not been sincere with him, and sold some jewelry to buy some meat for him.

T'ao's (M) mother returned the package of fish unopened to teach her son honesty.

T'ao Kan (陶 见) of the Chin dynasty was a tax collector of fish. One day he sent her a package of fish. She returned the package unopened saying. "It is not right for you to take public property and give it to your mother." He was moved by his mother's teaching and became a famous official.

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Bear-gall pills were used to teach lessons in endurance and hardship, causing the house of Liu to prosper.

Mrs. Han (韓) wife of Liu Kung Ch'e (神 公 韓) prepared bitter pills of bear's gall and had the children hold them in their mouths as they studied their lessons, in order that they might constantly remember that only through endurance can one prosper.

Ao Yang (歐陽) wrote his lessons with a reed and became a far-famed person.

When Ao Yang was small they were too poor to buy pens, so his mother made pens of reeds and taught him.

Tzu Fa (子 發) as a general took all the best for himself and treated his soldiers very poorly. Once when he returned his mother scolded him for his lack of kindness and would not let him enter the house.

Tzu Fa, a general of the state of Ch'u (意) came home to see his mother, but she would not let enter the house. She said, "You as a leader eat meat and everything of the best while your soldiers don't have enough vegetables and grain to keep them from being hungry. If you continue thus, your soldiers will not love you, you will not keep your position and the nation will not prosper. You are not my son." He recognized his fault, reformed and was loved by his soldiers.

Wang Sun (王 孫) fled with the king and returned home alone. His mother waiting by the village gate, reproved him for not doing the right thing.

In the state of Ch'i (青) during a disturbance, Wang Sun and the king Min (语) escaped together. But in the confusion, Wang Sun lost the king and returned home alone. His mother reproved him saying, "In the morning or evening when you do not return at the proper time I stand at the gate and wait for you. You fled with the king and now you do not know where he is. Is that the right way to do?" He went out and found that the king was killed. This aroused him and he gathered a troop of men from the street, found the enemy and killed him, then placed the king's son on the throne.

The mayor of the capital, Pu I (不疑) treated the convicts very leniently and saved many lives. How praiseworthy! It was because of the mercy of his sympathetic mother.

During the Han dynasty Tsung Pu I (特不疑) was mayor of the capital. Whenever he condemmed many to suffer the death penalty, his mother would get very much disturbed and not eat anything. When he released many, she was pleased. Thus she taught him to be merciful and kind.

When Tien Chi (田稷) was Prime Minister, he returned a gift of gold and awaited his punishment. How praiseworthy! It was because of his widow mother's teaching.

When T'ien Chi was Prime Minister of the state of Ch'i, he received a gift of money and gave it to his mother. She returned the money and rebuked him for his covetousness. He confessed his sin to the king and awaited his punishment, but the king pardoned him, and he finally became a very worthy official.

Ching Jang (景譲) lost the goodwill of his soldiers. His mother beat him and they were peaceful again.

During the T'ang dynasty, Li Ching Jang (李元斌), a general in the army, was so severe with his soldiers that they repelled. His mother heard of it and called him before the court, where she beat him till the soldiers begged forgiveness. His soldiers were then satisfied. He reformed and became a worthy general.

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Yien Nien (延年) killed very many prisoners. His mother very strongly disapproved of his conduct, and he finally brought calamity on his own head.

The mother of Yien Yien Nien, (最 基本), official of Honan during the Han dynasty, had five sons, all of whom were officials, so she was called "the woman of ten thousand measures of grain". When she went to the city of Chun (那), where her son, Yien Yien, was holding court she saw him kill so many persons that the blood stood in pools. This made his mother angry and she said, "Life is important. Why are you so cruel? In the end you will bring calamity on your own head." She would not enter his home, and afterwards he was indeed slain.

Mrs. T'sai (柴) gave her own son in favor of her step-son.

During the kingdom of Ch'i (青) when Hsüan (富) was king, there lived a widow with two sons—her own and a stepson. One day when the boys were on the street a man was killed near by. When accused of killing the man, they both said they did. The king had no way of knowing who did it so he called their mother. The mother said that she could not know who did it but he should take the youngest. The king answered, "Then he is not your son." She replied, "Yes, he is my son, but when my husband died he entrusted his son to me, so I must protect my step-son." The king was so pleased with her attitude that he released both boys.

Ch'eng Lu's wife was willing to die and thus save his orphan daughter:

Ch'eng Lu (程務) was an official in An Chou (崖州) during the kingdom of Ch'i (齊). He died leaving a daughter by his first wife and a son by his second wife. When they were taking the body home to bury him, the daughter wore some pearls that she loved. But knowing that these pearls had not been taxed she feared the death penalty, so she threw them away before they arrived at the customs' office. The little boy, however, not understanding the situation and unknown by the women picked them up and put them in one of their boxes of goods. Thus the pearls were found by the officer and the women were brought up for trial. The mother said she was the one who loved the pearls and kept them, but the daughter insisted that she was the one that had done the wrong. They both wept bitterly and each insisted that they die in the other's stead. The official was greatly stirred and exclaimed, "What a remarkable stepmother! Such a filial step-daughter!" He released them both.

Mother Ch'eng (程 母) was lenient with her servants but strict with her sons.

During the Sun dysnasty there were two sages by the name of Ch'eng (程). They became such men because their mother, Mrs. Hou (爱) was very strict in her teaching, telling their father even their small faults so they could correct them. She said, "if a father does not know his son's faults, and a mother pets and spoils them, covering up their faults, how can they be properly trained?" She was strict but just. She even treated the servants kindly and never beat them. So the two sons, Ming Tao (明 道) and I Chuan (伊川) because of their mother's teaching, became eminent scholars.

Yin's mother (尹 母) said she would live on pulse and water and forget an official's salary.

During the Sung dynasty Mr. Huoa Ching Yin Tun's (和 靖 尹 煒) mother of the Ch'en family taught her son, saying, "Studying without completing your education is like plowing without reaping a harvest. You must not stop studying." In the first year of Shao Sheng (知 聖) he went to take the degree, of Chin Shih (進 士). But he found that the teaching of his two Ch'eng (二 程) teachers was in disfavor, so could not get his degree. When

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he returned and told his mother she said, "I would rather live on pulse and water than have you be an official to support me." When I Chuan (伊 川) heard this he sighed and said, "Only such a mother could have such a son."

All these women have received skillful training for motherhood, and manifest the good names of virtuous mothers.

(To be Continued)

Intercession for the Growth of the Kingdom in the World

A. P. CLLEN



ET us pray:

For our Chinese colleagues and for all missionaries:

That they may have the protection and guidance of God always:

That they may have patience in all perplexities and troubles: That they many have a right judgment in all matters that call

for special care and wisdom: and love at all times:

That they may have an understanding sympathy with the legitimate aspirations, with those who look to them for help, with those who are difficult, with those who differ from them:

That they may look for the working of God's Holy Spirit in unexpected places:

That they may be faithful always to the light of Truth.

That they may be delivered from all narrowness of outlook. For the Church in every land:

That it may have wise leadership:

That it may hold on to the essential things:

That it may more and more make its own contribution to Christian truth and Christian thought and Christian experience:

That it may stand firm in all persecution—be faithful at whatever cost:

That it may be purified from all low aim, set free from all selfishness, all desire to serve God and Mammon:

That in all their preaching, healing, teaching, living its members may be vital witnesses to the power and love of God.

For all Christian agencies: for schools, and hospitals, the Bible Societies, the Home Base and those who mould Christian policy: that they may always be mindful of and loyal to, the goal of their endeavors.

For all good men and women in every land who are outside the Church: for those who honor and revere the Lord Christ but yet think more of the poverty of the Church's witness than the greatness of her calling and the consummation of her task; that they may lay aside their prejudice and come to the help of the Church and her Lord.

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ay er For all religious men and women of whatever creed or religion: that they may come to see in Jesus the fulfilment and crown of all true religion: that they may see in God, the Father and Lover of all mankind.

For humanity on the move:

That all racial prejudice and international rancour may be eliminated:

That the spirit of nationalism may find its true development in a love for all humanity: and that the brotherhood of race may grow into a brotherhood of races:

That spiritual awakening may accompany all mental development and material progress.

That in the fulness of the time all the peoples of the world may be emancipated from all oppression and fear, injustice, darkness and sin, and may enter into their inheritance as children of God:

That they may all be one in Jesus Christ our Lord.

In Remembrance

CHINA'S OLDEST MISSIONARY

Mary E. Andrews.

Miss Mary E. Andrews passed peacefully into rest on Sunday, April 19, at Paoting. She reached the ripe old age of 95 on December 13, 1936. For years she had had the distinction of being the oldest living missionday, and quite likely the oldest living foreigner, in all China. Arriving in China sixty-eight years ago, she saw fifty-five years of very active service under the American Board Mission.

Miss Andrews was born in 1840 in Cleveland, Ohio. Her mother was a teacher of ability and passed on to her two daughters unusual gifts in this field. Her father was a shoe merchant and, though not too successful, saw to it that his children had a good education. After her graduation from the Central High School in Cleveland, in 1858, Miss Andrews taught for nine years in the public schools of that city.

At the age of sixteen Mary decided to give her life to Christ, at the same time consecrating herself to the task of making him known in mission lands whenever the way should open. The opportunity came when she was twenty-eight to volunteer as one of the first of the single women to come to North China under the Women's Board of Missions. To Tungchow she was sent in 1868, where she arrived after a journey of two months and nineteen days.

Great changes has Miss Andrews seen during this long career. She found not a Chinese Christian at Tungchow, but made her contribution to the network of churches which has spread over that field. One little school of ten boys grew into the North China Union College at Tungchow, which in turn became part of Yenching University. In 1876 she started the first girls' school. There were four pupils and one teacher,—Miss Andrews. But she gave herself to these four and each became a center of new life.

The suffering and futility of foot-binding moved her to pioneer against this inhuman custom, and due largely to her courage and tact, the first anti-footbinding society in the mission was started.

But her first and last love was Bible teaching and it was here that she proved herself a great and scholarly teacher and an inspiring friend. She is honored, revered and loved by a host of her former students in the North China College and later in the North China Union Bible School. Minister of Finance, Dr. H. H. Kung, and many others of more humble position have made pilgrimages to Paoting to do her homage in her old age.

The night of June 28, 1900, found Miss Andrews fleeing against her will with many others to Peking. In two days every mission building in Tungchow was in flames and soon after the mad fury of the Boxers cut off the lives of 150 or those who had in greater or less degree felt her influence.

In 1914, she moved from Tungchow to Peking to teach in the Union Bible School, where she finished her service in 1923. She so loved China and her friends in this country that she chose to spend the rest of her days in her adopted land and moved to Paoting to live with Miss Chapin, her friend of many years.

Miss Mary Andrews was as nearly perfect in character as is given to most of us to ksow. Absolutely honest, always true to a strong sense of duty, yet she was an ideal colleague, humble, selfless and delighting to honor others. Never even ruffled in temper, understanding of human nature but never critical, there emanated from her a spirit of peace and love which fell like a benediction upon anyone entering her presence. Her beautiful spirit had been moulded into a likeness of the Master upon whom she kept her gaze and who was to her the greatest reality and best Friend in her steady walk through life.

Miss Andrews died at two c'clock in the afternoon. By 5:30, when a memorial service was held for her, the Congregational Church in the south suburb at Paotingfu was crowded with a host of friends. Hugh W.

Hubbard

MRS. MAIR.

Brought to the Lord while in business, Miss J. Macdonald shortly after heard the call of China's millions, "Come over and help us." Responding to that call, she entered the Glasgow Bible Training Institute. At that time she did not have the sympathy of her parents in her decision, During the second year of training she was cast entirely upon God for financial supplies. One is glad to add that on the day she was accepted for China her father accepted the Lord Jesus as his Saviour and entered into fullest sympathy with her in her life purpose. During her time of testing the writer who knew her then used to marvel at the simplicity of her faith in God to supply her needs, not only in the big things but in the little things also, and the way in which God honored that faith.

To mothers' meetings, prison cells, shelters for homeless women, and to the homes of the people, while in training, she carried the Gospel Message, her favourite hymn for these occasions being "Only trust Him, only trust Him now." We sometimes affectionately named her "Two hundred and forty," the number of the hymn in the book used. Miss Macdonald sailed for China on January 10th, 1908, and, after the usual time at the Language School, was designated to Luianchow Anhwei, where she made good progress with the language, and proved herself a most acceptable worker among the women in the city, country districts and outstations.

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On October 21st, 1909, she was united in marriage to Mr. Alexander Mair, and with him went to Anking, where in a short time the people learned to more than love her, finding in her one to whom they could turn on all occasions and get just the help needed. Mr. and Mrs. Mair were appointed to the charge of the Language School for Men in 1923, and there again her outstanding ability in that important position of caring for the material welfare of young workers just out from the homelands was abundantly evidenced.

As every one who passed through that home could bear witness, she had a keen understanding of their need, and a true intuition of each individual. With what wonderful insight did she sum up each man!

Many letters expressing gratitude from the mothers of the men, prove how they appreciated the home-life, the wise and loving counsel which was always right. She was what many of the mothers termed "A Mother in Israel" to the boys. Mrs. Mair was also a devoted wife, a mother whose children rise up and call her blessed, and a friend for whom one thanks God on every remembrance of her. I.S.

MRS ROBERT F. FITCH.

On the morning of March 27th, 1936, Mrs. Fitch. passed quietly and without pain to her heavenly home. On the afternoon of the same day, a memorial service was held, to which many friends, Christians and non-Christians from various walks of life, came in large numbers.

On the following day, at an Alumni meeting of Hangchow Christian College, every one felt thunder-struck by this sad news. Beside three minutes of silence, by standing, to signify their sorrow, a letter was sent to Dr. Fitch to express their deep sympathy, and a motion was passed to arrange for a special memorial service at the College on a later occasion. The Preachers' Union of Hangchow also took action to send a letter by a delegate to express their sympathy. Many other organizations and institutions did likewise. Innumerable letters were sent to Dr. Fitch which showed how widely known and loved Mrs. Fitch had been. The following are some of the reasons why people loved her so.

- 1. Because of her love for people. In school she was an excellent teacher, in the community she was a beloved friend and in the church she was an energetic worker. Her generosity, her hospitality, her kind words and her charming countenance will be remembered by innumerable friends for many years to come. She once made a record of one year's work in which she estimated that she had entertained fully fifteen hundred guests at her home.
- 2. Because of her love of nature. When teaching in a public school in Tyrone, Penna., her class in Botany took the first prize in a county competition, for having made the finest collection of botanical specimens. Hangchow College is most indebted to her for her untiring efforts in planting trees and flowers and also for teaching in the classroom while Dr. Fitch was the President of that institution. She once said that "man was nearest to God in a Garden" because the beauty of flowers and trees suggested something of the beauty of the nature of God.
- 3. Because of her love of literature. Mrs. Fitch had literary gifts of a very high order. She read widely and prepared papers on gardening and Chinese art. She had all but finished an exquisite work entitled "Within my Garden Walls" which it is hoped may yet be

published. She was once the editor of a Church Community paper that was much prized.

Mrs, Fitch was born of Daniel and Margaret Kloss, July 2nd, 1871 and her given name was Isadore. Her early ancestors before the American Revolution came from near Heidelberg and also near Lake Constance. They were Protestants and warm supporters of Martin Luther. She was born in Van Dyck, Penna, but later moved with her parents to Tyrone, Penna.

It was in Chautauqua, N.Y. that she met Dr. Fitch. Their wedding was May 10th, 1998. From July till the end of that year they travelled in Europe and Palestine, arriving in Shanghai Dec. 23rd. of that year.

After a few years in Ningpo as a missionary, teaching in church and school, she moved with her husband to Hangchow, Jan. 1908, where both have continued to live. She has left behind her four children, Margaret Shelley, Robert Elliot, Katherine McClellan and Janet Hamilton, all of whom are married.

Her last three weeks were spent in her beloved home, watching the budding of leaves and flowers. She was able to take a number of rides about West Lake and again her soul was filled with the beauty of the place she so much loved. Of death she once wrote, "Death only means a rebirth finer and more glorious than any you have known." James Yeh.

TO HANGCHOW. Mrs Robert F. Fitch.

I will come back to you, oh Heaven Below, I, who have walked an alien in your ways Measuring you with clear receptive gaze.

And down Your leisurely and lovely length of days Have woven you, lake and mountain shade and gleam. Into the fairy fabric of a dream.

Oh never think I shall forget you when, With flower scented fingers, gentle Spring Touches the drowsy earth to blo scming.

Oh then
I shall be listening and remembering
My friends, and wavelets of the lake and scenes which dart
The ancient ache of beauty to the heart.

I shall come back to you, if not in body yet
The net of death will not suffice to hold me where
I lie in dust. When through the misty night
The Maiden moon comes in her robes of light.

My spirit shall return, And when The sunbeams gild your face so fair Oh, Heaven Below, I shall be there. Summer 1985.

Our Book Table

THE KINGDOM OF GOD IN JAPAN, C. Burnell Olds. For sale:—C. B. Olds, Jr., 1888 East 81st. Street, Cleveland, Ohio, U.S.A. Paper covers. 64 pp. Single copies 25 cents U.S. currency. Lots of ten or more copies 20 cents each.

These four lectures do not deal with the "Kingdom of God Movement" carried on in connection with Dr. Kagawa. That movement, by the way, gradually lost momentum, partly because the churches were not willing to follow Kagawa in his social emphasis and partly because denominationalism is still too strong. They deal with the Kingdom teaching of Jesus—"the establishment of a relationship, man to man and man to God, that would result in the gradual but sure realization of that better world which all men in every age have dreamed of." Dr. Olds has found non-Christian dreamers of Christian dreams in Japan. The environment in Japan in which the Kingdom must work, the possible aids thereto in environmental religions and movements, the reconstructive and religious forces at work and the strategy of Christianity in the future-these are the subjects outlined. The terrible economic and social conditions obtaining are treated in brief detail with appalling frankness. It is recognized that Christians, while maintaining belief in what they go to Japan to share, should work with every agency which aims in any way at the goals embedded in the Kingdom ideal. Present-day Christianity in Japan—Protestantism—is frankly criticized and appraised. Brief descriptions are given of outstanding leaders-Christians and others—and methods moving towards that ideal. Christians must know and work with all agencies out to oppose the enemies of the Christlike life. To read these lectures is to realize that on the swirling waters of nationalism and running side by side with modern Japan's idea of a messianic destiny throughout the world, are forces working assiduously for righteousness in practically every aspect of Japan's These lectures provide us with a clearer and more far-reaching view of the strategy, task and resources of Christianity in Japan than we have seen in any other single publication. All those who wish both to understand modern Japan and the Christian place and task therein should muse over these lectures. They are born of experiences in Japan that have given the author a wider outlook than that with which he began. They should widen the outlook of all who read them. F.R.

CHRISTIANITY IN THE MODERN STATE. The Report of the Church Congress Held at Bournemouth in October 1935. Edited by Maxwell S. Leigh. Hodder & Stoughton, 5/- net. Pp. 370.

The character of the program of the 1935 Church Congress, and the enthusiasm with which its sessions were attended, furnish striking evidence of the trend towards democratization and socialization which, within the last few decades, has done so much to give the Church of England a place of increased security in the hearts of a vast number of the mass of the nation. Science, Biblical criticism, social reform and communism, war and international strife, not to mention "The New Morality," have all been credited with having inflicted grave, or even mortal, wounds on the Christian Church and its faith. But the reader of this excellent verbatim report will find much to encourage him in face of such claims. He will indeed detect in many places the accent of sincere and grave contrition, and even anxiety, but he will probably conclude that these alleged foes are in truth a wholesome and helpful stimulus and challenge.

"Christianity in the Modern State" was made to embrace theological discussions on the nature of Christianity and on the grounds for belief in it, but it handled also such mundane affairs as "The Totalitarian State" and "Marxian Communism," along with disestablishment, war, education and housing. The discussion on war or pacifism was veiled under the title of "Christianity and the Relationship between States." But the fact that the speakers were to be Mr. Lansbury, Canon Sheppard, two outstanding national heroes of pacifism, Lord Cecil of Chelwood, so honourably associated with the League of Nations, and the redoubtable Sir Henry Page-Croft, the member for Bournemouth, let everybody know what to expect. It is not surprising that the two large halls reserved for this session were overflowingly crowded, and that many disappointed people were unable to find room. The speeches were exactly what they were bound to be. Canon Sheppard does not use the red-hot revivalist language of Mr. Lansbury, but perhaps for that very reason he will for some people be more convincing. Lord Cecil spoke of the Abyssinian war.

The Congress opened on a plane of lofty intellectualism when the Dean of St. Paul's and his immediate predecessor, Dr. Inge, joined by Miss Underhill, the acknowledged leading student of mysticism, and other scholars discussed the Christian Revelation and Experiences. Every part of the impressive program is worthy of close attention, but the session which considered "Christianity and Communism" was of special value and importance. Apparently it was the only session when the appointed speakers were all laymen. Dr. E. Barker's opening address was, such as would be expected by all who know anything of this distinguished and charming scholar,—wise, far-seeing, based on profound learning and clear thinking, and expressed in English of the first order. The addresses of Mr. J. G. Lockhart and Mr. Maurice B. Reckitt were altogether worthy to be complementary to such an introduction. It is difficult to think where, in so small a compass, could be found a better commentary on what must be recognized as one of the most vital and urgent questions that this generation has to face. It is a matter for gratitude that this handsome, well-produced, and most instructive volume is issued at so reasonable a price. C.W.A.

INDIA AND BRITAIN—A MORAL CHALLENGE. C. F. Andrews. S.C.M., 58 Bloomsbury Street, London, W.C.I.

Of Mr. Andrews' sincerity and Christian spirit, there can be no question. That much in his book, though familiar enough to the informed, will cause renewed heart-searchings and even shame to British readers is also unquestionable. But that the author has made any real contribution to the problems of statesmanship or, indeed, shown many signs of appreciating the grave moral concern existing in Britain for their wise solution, is more than doubtful. It would be a desperate choice if we had to decide between Mr. Andrews and Mr. Winston Churchill for an administrative policy towards India. If the author protests against one-sided propaganda about the darker sides of Indian life, should he not also insist that Britain's regard for India is not adequately represented by Anglo-Indian Colonels and imperial diehardism? The bulky Simon Report, for example, was emphatically not a best seller in Britain because of imperialism, but because of a deep anxiety to do right. Mr. Andrews, through the life of an Indian undergraduate, dismisses the entire Hindo-Moslem and "untouchables" problem in practically a page, and isolates the relations of India and Britain as though they were on a trouble-free map. Much as one admires Mr.

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Andrews, this series of discussions in the calm of Oxford between British and Indian students—"brilliant" though most of them are avowed to be—cannot be said to be convincing either in method or in content. It can hardly do other than irritate acutely those who require influencing (Mr. Churchill's comments or those of a "Ramrod" of the Bengal Lancers, would be worth hearing) while it scarcely assists those who are fundamentally on the author's side. If some of our self-styled realists are the antagonists of God, are not some of our saintly idealists His embarrassments? At any rate, they seem to have little interest in two things which God Himself appears not to have disdained: time and evolution. H.G.N.

LOYALTIES TO CHURCH AND STATE—H. W. Fox. Student Christian Movement Press, London. 1/6 pgs 79.

This is a study handbook written in preparation for a conference called by the Universal Christian Council for Life and Work to meet at Oxford in 1937. It is hoped that study circles may be formed in churches which will turn the minds of church people all over the world to the themes which will be considered by the delegates of that conference, lest the conference of experts fail of connection with the life of the rank and file of the church. The themes which are dealt with in the four chapters of this handbook are: Man, the Community, The Church, The State. There are questions or study at the end of each chapter. A valuable bibliography is also included. G.P.

"QUESTION TIME ON TOWER HILL", Donald Soper. Hodder and Stoughton, London. 1/-

Mr. Soper's open air evangelism on Tower Hill has awakened great interest, and many have read his previous vivacious little book "Christ on Tower Hill" with profit. The present volume contains eight broadcast addresses in which Mr. Soper, at the request of the B.B.C., attempted to reproduce something of the spirit of the debates in which he has become the principal protagonist. He has succeeded remarkably well. The reader will feel that James Wilson of 12 Beaubody Buildings, and Tiger Face, are personal acquaintances. Mr. Soper is an out-and-out pacifist and a disciple of Major Douglas; but it is not necessary to agree with the author on either of these issues to derive both benefit and stimulus from contact with his frank and virile mind.

KAGAWA, WILLIAM AXLING. Student Christian Movement Press, 58 Bloomsbury St. London. 3/6.

When this biography was first issued in 1932, there was prophesied for it a very wide public. The volume has, indeed, passed through several impressions and is now published in this cheap edition. There can be little need at this time of day, and certainly not for readers of this journal, to rehearse the outline of Toyohiko Kagawa's remarkable career. Suffice it to say that Mr. Axling's presentation "of an unvarnished recital of Kagawa's two-score and four years of life and work" is not unworthy of its inspiring and fascinating theme. His narrative is enriched by generous quotations from Kagawa's own writings; while an appendix "some Kagawagraphs" serves "as an open window into the range of his thinking and helps greatly to give the measure of the man." This is one of the great records of God-in-action today no one can afford not to have read. The publishers are to be thanked for having made it available in this handsomely produced and well illustrated form at so astonishingly low a price.

JOHN WHITE OF MASHONALAND. C. F. Andrews. Hodder & Stoughton, London. pgs 316. 5/.

C. F. Andrews, whose biographies of Gandhi and Sadhu Sundar Singh are well-known, has written of another of his heroes. He came to know John White personally only in the last months of his desperate illness as he lay dying of cancer near Birmingham, England, but he had known of and deeply rejoiced in White's grand struggle for justice for the negroes of South Africa. Andrews declares that it was under the influence of White's spirit in suffering that his book—Christ in the Silence—was written. The book is dedicated to John White. White was a Weslyan missionary, a pioneer in Mashonaland, the founder of Waddilove Institute. His courage, his fellowship with the Negroes, his keen sense of justice which made him protest again and again against government actions concerning the Negroes, brought him into conflict with officials, colonists, and sometimes other missionaries. This conflict he regretted, for he was essentially a "peace-maker," but he would not compromise. Even his opponents had to pay tribute to his character and spirit. This is a stirring story.

THE MODERN CHURCHMAN. Editor, H.D.A. Major. Oxford: Basil Blackwell. 3/6.

The present issue of this well-known quarterly is given over to a symposium on The Church of England: its constitution, character and call. It contains all the papers which were read at the annual Conference of Modern Churchmen held at Cambridge, August 1935. Among the papers are the following: "Conflicting Ideals in the Church of England"—by Prof. L. B. Cross; "The Church of England and other Christian Churches" by the Bishop of St. Edmundsbury and Ipswich, and "The Modernist's Task in the Church of England" by Dr. Douglass White.

BY PATIENCE AND THE WORD- The Story of Moravian Missions by Samuel King Hutton. Hodder & Stoughton, London. 5/252 p.

This is a thrilling and moving story of the beginnings of mission work by members of that small band of Moravians who escaped from Moravia (Czechoslovakia) and settled on the lands of Count Zinzendorf. After building their village of Herrnhut in 1722, these descendants of the followers of John Hus continued in their life of Unity: "in things essential, Unity: in things not essential, Liberty: in all things, Charity." In due time through Count Zinzedorf the needs of the slaves of the West Indies moved them to allow two of their number to go there in 1732. This was the beginning of their interest in the peoples of the world. There were missions to Greenland, to the Eskimos of Labrador, to the Hottentots, to the Indians of North and South America in these early years of the 18th century; one hundred years later the mission to Tibet and the Leper Home in Jerusalem. Until now the membership of their churches on the mission fields is three times the membership of the Church in the home countries.

The author has two threads of thought in this book. The one is encouragement to missionaries who "with loneliness and strange climate and stranger people" experience a sense of discouragement. "Take courage; the work is for Him.... "What doest thou for Me?" "The second is, that into whatsoever strange tongues the Bible is translated,

it still conveys God's message to mankind; it still abides the Power of God unto salvation." Recommended for young people in their teens as well as their parents. H.C.P.

CHRISTIAN EDUCATION OVERSEAS. Published for the Institute of Christian Education by Student Christian Movement Press, 58 Bloomsbury Street, London W. C. I. 1/- net.

This brief survey of educational opportunities in Tropical Africa, India and China is issued for the purpose of bringing them to the attention of prospective workers. It is part of the campaign to find overseas' workers. S rprisingly enough some openings on "mission" fields seem difficult to fill. "Education in Tropical Africa" is outlined by A. Victor Murray, Professor of Education at University College, Hull; "Education in India" is treated by F. F. Monk, formerly of St. Stephen's College, Delhi; "Education in China" is opened up by Ronald Rees, a Secretary of the National Christian Council of China. Each chapter shows briefly what is being done, what may yet be done and what are some of the difficulties to be faced. Appendix A defines the types of work involved and Appendix B gives a list of "Some Typical Missionary Posts." The place, too, of education in the changing scenes existent in all three countries is analyzed.

THE WOODEN PILLOW. Carl Fallas. The Viking Press, New York. \$2.50 U.S. currency.

The story of a westerner foot-loose in Japan who often blundered into situations because of his impulsive adventurousness and sometimes fell afoul of the meticulous questionings of Japanese police. Nevertheless he saw Japan through sympathetic eyes and records many interesting aspects of Japanese customs and life. So far as this reviewer knows Japan the insights into Japanese life that he gives are realistic. Being enamoured of all the women of Japan he finally gets entangled with one who individualizes the rest, though the only English she knows she learns from himself. Though not quite heart-loose nostalgia calls him away leaving the lady puzzled and hurt. There are humorous touches of Japanese characteristics and ways as seen through a western mind. In general the novel is written with a delicate charm and provides satisfactory if light reading.

GREEN ISLAND. Karin Michaelis. George Allen and Unwin Ltd., Museum St., London, 7/6 net.

A small Danish island, within sight of the coast, suddenly finds itself isolated amidst boundless waters and without communication through radio, or other means, with the outside world. The catastrophe is not explained. Being thus thrust upon themselves to maintain life a struggle ensues between the selfish autocrats and those tending to a communal form of life. When some of the elders fit up a ship and sail off to find out what has happened to the world, the youngsters led by Torben, a dreamy yet astute lad, gradually work out certain practical schemes of life. Under them—Torben had previously been elected "Consul" by lottery—money disappears and life becomes really quite communal. Since much of the story treats of what these young people did it has a special significance for young people. There are moments of quite tense excitement. One feels that perhaps the story is intended to waken in young peoples' minds some ideas of life lived under other

than capitalistic conditions. Certainly it shows that life apart from a capitalistic world can be far from a failure. It shows, too, how young people may go ahead faster under these conditions than their sluggish elders. There is sufficient imagination about the story to stir young folks. Hard facts of living are, however, worked in so as to link the thinking started with the world's present trend away from the life lived on Green Island before the upheaval. Eventually Torben makes contact through an improvised radio with the outside world and the vessel that had gone in seach of the lost world is seen in the offing. There the story ends. Young lads and lassies should like this tale.

Correspondence

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The League and the Far East
To the Editor

The Chinese Recorder

DEAR SIR:—A letter in the Chinese Recorder May 1936, has come to my attention under the heading "Are Sanctions Christian?" in which it is stated that the League "is quite within its rights to impose" sanctions upon other powers "but not upon Japan....It had the right to impose them upon Japan up to some time after the Lytton Report but not after Japan's retirement from the League."

Perhaps your readers would be interested in the statements bearing upon this matter by Dr. W. W. Willoughby in his book "The Sino-Japanese Controversy and the League of Nations." Dr. Willoughby may, I think, be accepted as one of the foremost authorities in this field.

In his chapter on "Japan's Withdrawal from the League," (Pages 602-3) he states that "it would seem to be plain that the League and its Member States remain obligated to secure to China the rights belonging to her as a Member of the League...And, although no longer a member of the League, Japan undoubtedly remains legally bound by the Resolutions adopted by the Assembly and Council of the League while she was a member of that body."

In this final chapter entitled "Concluding Reflections" (pages 668-9) he makes the following statements. "The League is still

seized of the Sino-Japanese controversy. The Advisory Committee appointed in pursuance of the Assembly Resolution of February 24th, 1933, is still in being, although, for some time now (June 1935), it has not been actively functioning; and the Assembly itself, although it has exhausted its powers under Article XV of the Covenant, is able at any time to deal with the controversy under Article III of the Covenant, as it did in 1933 after adopting its Report of February 24. Furthermore, the Council still has charge of the controversy under Article XI. Also, as was done at the fourteenth (1933) and fifteenth (1934) Assemblies, the Chinese delegates can keep the League informed as to such further developments of the situation as may take place, and reiterate the demand of China that the League continue its efforts to bring about a just settlement of the whole controversy.

"In view of what China's policy up to the present time has been, it is probable that she will not fail to keep the League's attention directed to the controversy, and that she will preserve her correct attitude with regard to her obligations...as bound by the still operative Resolutions of the Council and the Report of the Assembly.

"It is true that it does not seem likely that the League will take further action in the near futurebut no one can tell what the more distant years will bring

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forth. As a basis for future League action, or, at least, of action under the auspices of the League, there remain the principles that should control the settlement of the controversy declared by the Lytton commission."

The events of the last few weeks make all of this of apparently less significance, but, as Dr. Willoughly states, "no one can tell what the more distant years will bring forth."

Truly yours,

E. H. CRESSY

Course of Events in China

CHINA'S STIFFENING MORAL RESISTANCE:—Japanese pressure on China is regaining its lost momentum. But while there is uneasiness here and there as to eventualities it is difficult to locate any point likely to blow up in the immediate future. Rumors of an "autonomous" movement in Fukien are rife. But outside the East Hopei Autonmous Government under General Yin Ju-keng autonomy in North China is still desired by the Japanese but held up by the Chinese. Up to date no essential Chinese rights have been signed away.

The most noticeable feature of the general situation is the increasing popular moral resistance against Japanese encroachments showing itself now in point-programs designed to outline the essentials of a settlement as this is seen by the Chinese public, particularly the intellectuals. These point-programs which are coming out of patriotic thinking will undoubtedly influence the Government in determining its program. The indefiniteness of the Government at this point and its sometimes obscure relations with other parts of China than those directly under Nanking had had a certain amount of restrained criticism. In any event the Chinese are beginning to answer Japanese programs with programs of their own. Three of these merit mention.

Dr. Hu Shih has now carried his open correspondence on Sino-Japanese relations to the point of stating publicly what he deems the "conditions precedent to the readjustment of Sino-Japanese relations."* He feels that the "basic principle underlying any readjustment of Sino-Japanese relations is the dissipation of the existing atmosphere of hatred." Others question, by the way, that this hatred is directed against the Japanese people, as Dr. Hu implies, but rather that its object is the Japanese militarists. Dr. Hu also urges that the key to dispel all this animosity is not in the hands of the Chinese Government or people, but lies in the hands of the Japanese War Office. Like others he objects strenuously to cooperation with Japanese militarists against communists, because he feels that the temper of the Chinese people is against it.

Below are the conditions that Dr. Hu is confident must "postulate any attempt at the readjustment of Sino-Japanese relation."

- 1. Rescind the Tangku Armistice and abolish the demilitarized zone.
- Abandon all claims under the so-called "Ho Ying-chin—Umetsu Agreement". (Apparently only a letter that was accepted)
- 3. Voluntarily relinquish the rights acquired under the terms of the Boxer Agreement of 1901 and accompanying protocols, of stationing Japanese troops along the Peiping-Tientsin Railway; and, after the removal of the Japanese Embassy from Peiping to

^{*}See The Peoples's Tribune, May 1, 1936 page 169)

Nanking, recall to Japan all the troops stationed within the Great Wall; thereby setting an example to the other States which are signatories of the Boxer Agreement.

- 4. Declare the East Chahar Agreement of June, 1935, null and void, and withdraw all "Manchukuo" troops from Chahar.
- 5. Suppress all spurious "autonomy" movements and similar activities in the various provinces of North China, as well as in Fukien.
- 6. Voluntarily abolish consular jurisdiction in Chinese territory, thus leading the way for other Powers to follow suit.
- 7. Unify her conduct of foreign policy by issuing a declaration that all documents and agreements which are not signed or entered into by officially-accredited plenipotentiaries of the countries concerned shall be null and void.

Mr. C. Y. Meng gives in The China Weekly, May 2, 1936 two "China Three-Point Programs."

- No. I. 1. Japan shall abolish her Continental Policy in China.
 - 2. Japan shall abolish Manchukuo, and return Manchuria and Jehol to China.
 - 3. Japan shall abolish all its "puppets" in North China and nullify all agreements concluded between the Chinese authorities and Japanese militarists.

No. II. (To follow the first).

- 1. China and Japan shall work for "economic cooperation" based on the principles of equality and reciprocity.
- 2. China and Japan shall conclude a Non-Aggression Pact, and sign a Treaty of Perpetual Friendship.
- 3. China and Japan shall settle all outstanding problems in the "Spirit of the Nine-Power Treaty."

Viewing these point-programs through the eyes of Japanese militarists one might query their feasability. But there they are. To issue such a program in North China especially calls for grit. They show that the Chinese mind is drawing near to a clearly seen limit beyond which conciliation will cease to work. Inasmuch as the draft of China's new constitution asserts sovereignty over Manchuria, Jehol, Mongolia, Sinkiang and Tibet these point-programs are in line with official thinking so far as it stands revealed. Furthermore, since the Japanese militarists do not apparently wish to use the force they threaten with there is a possibility that negotiations in future between China and Japan will be less one-sided.

THE NORTH CHINA SITUATION:—There is at present a lull due chiefly perhaps to the efforts of the Tokyo authorities to detach this area from the control of the Kuantung army and have its affairs handled directly by themselves. Meanwhile the army officers are continuing negotiations on their own account and may force an issue earlier. There is abundant evidence of their encroachments.

From the Chinese side the problem is far more confused. Gen. Sung Cheh-yuan is apparently an honest enough old militarist but lacking in cultural outlook and urged by his own following not to allow opportunities for gain to slip out of reach. The blunder of his dismissal from his Chahar post without any charge or any compensatory appointment rankles. This grievance has been aggravated by attacks on him

by intellectuals and students as pro-Japanese. The Central Government is leaving him pretty much to his own devices. He is therefore in a difficult predicament and under strong temptation. Among educators and students there is widespread dissatisfaction with the Nanking Government and much genuine questioning of its real motives for taking no more positive a stand. This is doing much to drive the more impetuous youth to some form of radical thought or action, and for all such communism has an ideology and technique ready for application to the present crisis. The Peiping students have just issued another manifesto. They are busily perfecting a nation-wide organization. While they are all equally patriotic and anti-Japanese yet an able and determined minority may exploit the movement in the interest of destructive internal revolution. The sale of narcotics is spreading rapidly as always where Japanese influence penetrates. Korean ruffians prey upon the unfortunate humbler classes in a variety of rackets, all made possible by Japanese protection. Cultural and commercial organizations and families able to do so are slowly moving elsewhere or at least considering such a course. Business is naturally suffering, and with no dependable news or leadership there is much anxious uncertainty. Rumor has it that General Sung having gone to Tientsin, will not return to Peiping because he is unable to carry out the promises made to the Japanese a year

Should the Chinese Christian attitude be one of acquiescence, of patient endurance and of retreat into spiritual hopes and activities? Actually, one has the impression that they are often to be found among the leaders in planning for heroic resistance.

The Present Situation

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CHRISTIAN BROADCASTING IN PEIPING

Nearly ten years ago a group of Yu Ying Academy students became interested in radio and organized a club to pursue this interest together. In 1932 they wanted to tackle the problem of building a broadcasting station. The school authorities felt that it offered great possibilities both as a science and service project.

With funds provided by the students and their parents, an American Sunday School and by the Academy itself, a thirty-watt transmitter was built and went on the air regularly three nights a week in 1934. At that time, Peiping had only a poor government station. Its programs were very largely made up of Chinese opera. The Yu Ying Station followed the policy of broadcasting educational programs including lectures, classical Chinese music and good western music, and a weekly summary of world news. For this reason, the two stations were in no sense competitors.

Shortly after the Yu Ying station started, a British music house added a third station. Its field was western music, largely dance music, and advertising. At the present time the three stations share the field on this sort of a basis, and so give the Peiping listeners a reasonably varied repertoire to choose from.

In 1935, a group of interested people organized the North China Christian Broadcasting Association. The 150-watt transmitter formerly used by the Shanghai Christian Broadcasting Station was offered them, but inquiries convinced the Association that the Ministry of Communications would not grant a license for a new station in Peiping. The com-

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mercial stations would not provide time at the best hours without the payment of fees beyond the ability of the Association to meet. Since the Yu Ying Station was being used only six hours a week, it seemed mutually advantageous for the two groups to cooperate in the maintenance of one station. Beginning in December, 1935, programs were put out by the two groups over the Yu Ying Station, each taking three nights a week.

A letter appeal to Christians throughout North China brought in enough money to carry the Association's program through the end of February. Up to that time, the Government had not given permission to install the larger transmitter, so the Association decided to restrict its program to a Sunday evening broadcast. Efforts are still being made to get permission to use the larger machine.

The recent order of the Government forbidding stations to broadcast their own programs between eight and nine o'clock on weekday evenings has not interfered with the Association's present program. It has forced the Academy to distribute its six hours a week over six nights instead of three.

Besides reaching Peiping listeners, definite plans are in mind to reach country audiences. The Peiping American Board Mission has six receiving sets which are loaned in turn to different rural preachers. Since they have to operate on batteries, the cost of upkeep is high, but as the experiment is carried further, it is possible that the service rendered will prove to be much greater than would be possible by other means. The area reached by the present station has a radius of about sixty miles around Peiping.

Station XLKA broadcasts on the frequency 1200 kilocycles, 350 meters.

The mechanical broadcast for the station is taken by two paid workers with training for this. Studio routine and program building for the Academy programs is shared widely by a large committee of students. This work is highly valuable as a means of learning by doing. Its value to the community also makes a strong appeal to the students' desire to serve. Many departments contribute to the programs. Chief among these is the music department, but teachers of science, history, civics, literature and health all participate. In addition, the Public Health Bureau, the Municipal Library and teachers and students from other schools contribute many items to the programs.

The Sunday night broadcasts by the North China Christian Broadcasting Association are given by volunteers from different Christian groups. The general outline is as follows: 7:00 Music and children's story; 7:30 Worship; 8:00 Student program; 8:30 Program by some Christian school, hospital or similar institution; 8:45 Church news; 9:00 Great hymns; 9:10 Close down. Many people who never enter a church as well as many Christians hear the Christian message and learn what Christians are doing by means of this radio broadcast. Ernest T. Shaw.

PEIPING INSTITUTE FOR LAY WORKERS

March 13-22, 1936

The churches and Christian Associations of Peiping cooperated in planning and carrying out successfully a ten-day conference for lay

workers and students in theological institutions. There were over 130 paid enrollments, 22 members of the committees and teaching staff besides many visitors. About half of the group were Methodists but four other denominations were well represented. The Peiping Union Bible Training School for Women, Hui Wen Theological Seminary and The Yen Ching School of Religion participated thru students and members of the faculty.

Sessions were held each night in the Parish House of the Kung Li Hui and in the Bible Training School. From 7-7.20, the whole group met for worship under the direction of Mrs. L. E. Wolferz and Rev. P. H. Wang. On the wall of the room was a picture of Jesus weeping over Jerusalem. We felt His concern for the city of which we are a part. From 7.20-8.00, Mr. Arthur Rugh of Yen Ching, with Rev. P. H. Wang as interpreter, led a Bible discussion period using the first two chapters of Mark as a basis for a consideration of various aspects of the Christian life.

At 8.00, the group divided into five classes for a study of the following subjects:—

- 1. The Organization and Work of the Church.
 - Leaders-Dr. Li Lin Sheng, Pastor Hsieh, Miss M. Wood, Dr. S. H. Leger.
- 2. The Leadership of Sunday School Classes.
- Miss E. Fisher; Mrs. Ts'ai Yung Ch'un.

 3. Religious Education in the ...ome.
 - Mrs. Fred Pyke: Miss Kuan Ts'ui Chen.
- 4. Young Peoples' Work in the Church.
 - Miss Yuan Yung Chen; Mr. Kao Shang Jen
- 5. Preaching and Worship.
 - Dr. Wang Hua Hsüan; Mr. R. M. Cross.

On the last night, which was Sunday, the pastors, superintendents of Sunday schools, chairmen of the boards of deacons etc. of Peiping's nearly thirty churches of the denominations represented in the Institute and the missionaries of the city were invited to meet with the members of the Institute. While the regular classes were being held, these officers of the churches discussed how this awakened interest of the laymen could be utilized in the church life of the city. What were the opportunities to serve thru the churches? Later all gathered in the Teng Shih K'ou Church for a communion service led by Dr. Ch'eng Ching Vi

Many were not ready to have the Institute close at the end of ten days so they met again on Monday for a supper together, to hear reports from each of the classes and for social fellowship.

The "follow-up" is proceeding along a number of lines. Similar conferences are to be held in local church centers. One has already been held in the Ku Lou Hsi church in the North City. It is proposed to hold city-wide institutes once or twice each year. A circulating library of materials for leaders of Sunday School classes etc. is to be prepared.

A write-up of the Institute with outlines of courses is being printed. Specialists in different lines of church work are being invited to form with the original organizers of the Institute a "continuation" committee. It is expected that they will have headquarters in the Mi

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Shih church with H.K. Wu of the Anglican Church, P.C. Chang and S.H. Leger of the Church of Christ in China acting as executive secretaries,

A beginning has been made in thinking of the religious needs of Peiping as a city. The Institute has opened our eyes to see:—1) The latent lay force in our churches waiting to be used and developed for service; 2) the value of interdenominational city-wide cooperation in an effort of this kind with the rich fellowship that resulted; 3) the need for earnest and continued study of methods of young peoples' work in the church, of religious education in the home and of a larger and more fruitful evangelism. R. M. Cross.

ROMAN CATHOLIC MISSION IN CHINA

July 1, 1934 to June 30, 1935

	Pre	sent Total	Increase During The Year	
Catholic Population		2,818,839	96,450	
		96,680	13,705	
Conversions (Adult Baptisms)		495,060	11,855	
Ecclesiastical Divisions		125	4	
Entrusted to Foreign Clergy	103	120	3	
Entrusted to Chinese Clergy	22		1	
	20	4,309	195	
Clergy Bishops	94	4,509	5	
Foreign Priests	2,481		102	
Chinese Priests	1,734		88	
Ordinations	1,104	101	20	
Brothers	1	1.167	12	
Foreign Brothers	532	1,101	-24	
Chinese Brothers	635		36	
Nuns	000	5.413	257	
Foreign nuns	1.995	0,410	128	
Chinese nuns	3,418		129	
Seminarists	0,410	6,862	480	
	935	0,002	-3	
Major Minor	4,021	- 2 5 5 5	401	
	1,906	4 1 1	82	
0 . 111	1,500	13,817	1,984	
Men Catechists	8,048	10,011	667	
Women Catechists	5,769		1,317	
Baptisms	0,109	565,792	63,975	
Adults	96,680	505,152	13,705	
Children of Christians	92,470		5,910	
Adults in danger of death	38,181		6,133	
Infants in danger of death	338,461		38,227	
Confessions	330,401	10,820,486	913,542	
Annual; of obligation	1,370,151	10,020,400		
Of devotion	9,450,335	10 740	55,937 857,605	
Holy Communions	0,400,000	27,327,233		
Annual; of obligation	1,279,191	21,021,200	1,976,822	
	26,048,042	1000	1,907,194	
or devotion	20,048,042		1,907,194	

Fides, March 7, 1936.

Work and Workers

Missionary Diocese of Chung Hua Shung Kung Hui:—This missionary diocese has one Bishop. two priests, one deacon and seven cathechists. There are three schools with a total of 283 pupils, 73 of whom are girls. A Ming Tao School for training voluntary workers has twelve pupils. Of communicants there are 166 of whom 111 are in Sian. Those baptized but not confirmed number 190, with 119 catechumens. This makes a constituency of 475. In addition to the one in Sian there are four places of worship. Five Sunday schools have 174 pupils. The total contributions for the last year amounted to \$1,022.48.

Roman Catholic Priest Captivity:—The Communist bands northeastern through roving Kweichow province under the leadership of the notorious Ho Lung have kidnapped a young priest, Father Henry Kellner, of the German branch of the Missionaries of the Sacred Heart of Issoudun. They have had him Issoudun. They have had him write to his fellow missionaries, to the Provincial Government, to the National Government at Nanking, to the German Consul and to the Apostolic Delegate at Peking to ask for a ransom of 50,000 piastres. Father Kellner finished his studies in Rome last year and has been in China only a short time. Fides Service, March 28, 1936.

Roman Catholic Captives:—The two Franciscan missionaries of the Catholic leper asylum at Mosimien, Szechwan, near the Tibetan border, who were seized by Communists in May 1935, are being held near Yachow, in the same province, and being used by the Red troops to render medical assistance to the sick and wounded. This information is the first definite news received of the two missionaries since their capture. The two Franciscans are Father Pegorar an Italian, and Brother

Paschal, a Spaniard, both of whom were taking care of the lepers in the colony at Mosimien when the Reds invaded the district. Fides Service, March 14, 1936.

Diocese of Anking in 1935:-In the District of Anking Newsletter, March-April 1936, notes on the 1935 report of the Diocese of Anking are given. Contributions were \$11,673.54. The number of communicants and confirmations increased. In fact 1935 saw the largest number of confirmations the Diocese ever had in one year. Sunday schools and lay readers also increased though both the teachers and the lay readers need instruction. The girls' schools carry a considerable part of their expenses. Primary schools do much less. Cuts have been causing strenuous thinking. In 1927 the appropriations for this diocese amounted to \$110,000. In 1935 they were a little over \$56,000. If a further cut hinted at materializes 1936 will record only \$52,000. Meeting this situation involves the closing of schools and stations and reducing station expenses.

Religion in A Match Factory:-At the request of the manager of a match factory in Shaohing, Cheking, Bishop Andrew Defebvre, C.M., Vicar Apostolic of Ningpo, enthroned a statue of the Sacred Heart of Jesus in the office of the director February 18th, 1936. The match factory was established by the Catholic Action Branch of Shaohing to provide employment for poor families. At present 160 men and women are employed therein. Speaking to the group of employers, workers and visitors gathered for the ceremony, Bishop Defebvre said that it is quite proper to invite the Saviour to rule over a workshop where the people form, so to speak, a large family. By being faithful to the teachings of Christ, particularly the princi-

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ples of justice and charity, they could be sure of enjoying peace and happiness and they would give a good example to others. Fides Service, March 28, 1936.

Care of Lepers in Kiangsi:-Kiangsi has a large number of lepers though they have not yet been counted. Some six years ago and non-Christians Christians made a move to help the lepers by opening a Leprosarium in Nanchang with accommodations for forty lepers. Since then lepers have been coming daily for treatment from different parts of the province. Limited support and accommodations have forced the turning away of many. Early in 1934 one person agreed to contribute \$500 annually so long as he lives in order that ten more might be received. One condition was that the local committee should also provide for another ten. These sixty lepers cost about \$6,-200 a year. Of this support onethird comes from the Chinese Mission to Lepers, one-third from the Provincial Health Bureau and onethird is raised locally. Quite recently the Provincial Government at a cabinet meeting unanimously decided to grant \$11,000 to the Leprosarium in order that nine more wards might be built for the accommodation of 180 more lepers. There was also appropriated at the same time \$10,000 a year for the upkeep of the work. In addition to carrying this heavy responsibility these in charge of the Leprosarium endeavor to educate the community as to the curability of the disease. The District of Anking Newsletter, March-April 1936.

School for the Chinese Blind, Shanghai:—This school carried on its work as usual during 1935 though with only a skeleton staff and some curtailment of its activities. The Kindergarten had to be closed and its pupils merged with other students. A trained certificated seeing teacher is needed. Ten of the graduates of the

school are teachers or helpers. Outside an epidemic of malariaforty cases—and another of influenza-fifty cases-the health of the school has been good. A few cases of these and other diseases had to go to the hospital. There are sixty-five pupils taking educational courses up to junior middle school. One graduate passed with honors the Junior Trinity Examination for the piano. A School for the Deaf with seventy-six pupils, rents part of the buildings on the compound. Mr. George B. Fryer, The Superintendent, is giving a lecture course on "Education and Care of the Blind and Deaf" at Great China University, Shanghai. About thirty of the graduates of the institution now earn their own support, others find it impossible to find employment. This is one of the major problems fac-ing the school. At the close of the year there were ninety-one inmates of the Blind School. In both the Deaf and Blind School more could be helped were funds available. During 1935 \$16,535.00 were received from Chinese and foreign contributors. The School for the Blind managed to balance its budget for 1935. It still has, however, a debt of more than \$25,-

Status of Education in North China:—A visit to the East Hopei Autonomous Government in North reveals China little outward change. The mission schools— American Board—at Tungchow. change. its "capital," report an even larger enrollment than that of the term previous. Changes have been proposed in some primary school textbooks but not (up to time of writing) carried out. There has been some interference in other places with the work of educational leaders, the Chancellor of Peiping National University being put under detention for a while. University professors in general feel that the student movement was ninety-five percent patriotic though some agitators were at work. Arrests of students

at Tsinghua University and elsewhere in the name of the Hopei-Chahar Political Council, ostensibly to root out communists and prevent agitation, were carried out in a bungling and iritating Students have sometimes way. Students have sometimes been too quick to scent political treachery. There has not as yet been any interference with educational administration in Peiping or any demands that textbooks or methods be changed. Universities and schools are going ahead meeting the situation day by day. Tsinghua University, Nankai University and other schools have sent away some important books and laboratory equipment but no school is making definite plans to move. There is less talk about moving than there was a few months ago. Educators are taking a bolder stand and are increasingly aware of their responsibility both to their schools and the whole nation. The student movement though seriously limited in organization and activities is strong underground.

Bethel Mission in 1935:-Bethel Mission is located in the Chinese city of Shanghai on a tenacre compound purchased fourteen years ago. It has a women's hospital with which are connected a Nurses' School and a School of Obstetrics. All students are expected to attend religious services and join a Bible class. There is also a small men's hospital. Bethel Mission does not establish new churches or missions. Out of the Mission, however, goes an extensive evangelistic service. This centers in the School of Evangelism which gives a threeyears' course. Each summer a Bible Conference is held. At first the majority of delegates to this conference were women. In 1935 the delegates were about equally divided between men and women. Each year Bethel Evangelistic Bands have been growing in number and in the extent of their work. These bands covered a wide field in 1935. Bands went

to Shansi and Shensi. The 1935 Report includes much travail endured by these bands. One Band went to Yunnan. In one center they could not work in the church building as it was kept for "holy people" only. Sinners could not be brought in to hear preaching even. The Band went to a temple instead and held a to a temple instead and held a successful meeting. These bands, it should be noted, are sometimes composed of women only and are sometimes mixed. After work in a center local evangelistic bands are frequently organized to continue the work in the center concerned. In 1935 a band composed of two young women went to work in Manila in response to a call. They also went to Cebu and other Islands. Afterwards the members of this Band went to San Francisco. They were preceded there by Rev. Andrew Gih called the "leader and organizer of all Bethel Band work." Pastor Gih has been holding meetings up and down the Pacific Coast from Vancouver to Los Angeles. He has also visited Canada. Most of the work of himself and the Women's Band now in America is done in Chinese churches.

Nation-Wide Evangelistic Movement in Japan:—Practically all denominations in Japan have voted to participate in and underwrite financially the Nationwide Evangelistic Movement recently decided upon. This puts it ahead of the Kingdom of God Movement as the latter was not officially endorsed or financed by the various communions and Christian organizations, though it did mobilize the majority of the Christian forces in a nation-wide campaign.

Among other things the Committee planning the Nation-Wide Evangelistic Movement has in a statement said the following to the nation: "We Christians, objects of the Imperial benevolence in our enjoyment of the freedom of religious belief, feel that in

the past we have fallen far short in fulfilling the great mission laid upon us by His Imperial Majesty and keenly ashamed of our faithlessness offer our prayer of deep repentance to God.

"In this crisis we firmly believe that only the Gospel of Christ can be the safe guiding star for the peoples' thinking and bring eternal welfare to the fatherland.

"Zealously, therefore, we bestir ourselves and, emphasizing the love of God and the grace of Christ, we proclaim this Gospel to our fellow nationals. Is so doing we would correct the present perilous thought currents and provide a basis for fostering a devout and unalloyed sentiment among the people."

The Baptists of Tokyo are planning to hold a mass meeting at which Dr. George W. Truett will be the speaker. This will be the opening meeting of the nation-wide campaign. On April 17 a pastors' retreat was to be held in Tokyo to further the campaign. The Osaka Church Federation is making a local drive to raise Yen 2,000 for various campaigns in the city. In May there will be a special conference of educators on the place of religion in the training of youth.

Progress in the Young Men's Christian Associations:—On April 2-5, 1936, the National Committee of Y.M.C.A.'s in China, now the highest legislative body of the Associations, held its first meeting on the new basis. general theme of the addresses was "The Challenge of Christianity to Youth in Present-Day China." Dr. C. T. Wang spoke on "The Present Situation and its Challenges." Rev. Gordon Poteat spoke on the "Challenge of Christianity to the Present Situation." Dr. Y. C. Tu spoke on "China's Youth and Christianity." Mr. S.C. Leung dwelt on "The Y.M.C.A. and the Next Ten Years." A committee, with Dr. Y.Y. Tsu as chairman, was appointed on "The

Task of Youth in Social Reconstruction" Among other actions the Executive Board was instructed to establish a national rural service center; experiments in opening new cities are to be set going; and college graduation was adopted as the minimum educational requirement for new secretaries. None of the Associations in Manchuria were able to send delegates. There was a strong delegation from Associations in government universities. There were fifty-four official delegates and forty-five speakers.

In Nanking, it is noted in Fellowship Notes that the population has gone from 300,000 to over a 1,000,000. A disproportionate proportion of the newcomers are young men. There are some 600 returned students from America alone at work in the city. In Shanghai there are now 3,500,000 people. There are forty-seven men to twenty-nine women. A disproportionate percentage of the men are young.

In Hangchow the annual campaign brought in \$13,000 in place of the \$12,000 sought. The Tientsin Y.M.C.A. sought \$18,000 and got \$20,000.

A new feature of the Y.M.C.A. work is the promotion of community singing. A book of melodies—"Songs of the People"—prepared by Mr. T.Z. Koo, is widely used in this connection.

Cheeloo University and Flood Refugees:-Several hundred flood victims have been the share of Shantung as a result of flood con-The Provincial Governditions. ment spent some \$700,000 (silver) monthly to assist them. daily cost per person of foodbread and a small piece pickled turnip-was six cents. On the birth of a child a mother received \$4.00 and, on the occasion of a death, a family \$10.00. On returning to the land each adult was given \$1.00 and each child fifty cents. Cheeloo University,

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also, did much in the way of medical and health care for these refugees. To offset deficiency diseases the University distributed 14,800 pounds of carrots, 20,160 pounds of cabbage and 37 gallons of cod liver oil, the latter for the children. Clothing, including 371 garments, was distributed as the coldest weather came on. Families were provided with quilts. Eleven teams for medical work, one or two doctors and seven or eight students in each, were organized in October 1935, Commissioner Chang Hung-eh loaned a car to convey teams to the more distant camps. Seven members of the University's medical staff were co-opted by the Government Sanitary Board. Smallpox appeared in sixteen camps—200 cases in all. Nine thousand nine hundred and ten were vaccinated by the University's staff and 1,000 by the Government doctors. Other diseases were also treated and inoculations given. Delousing brought relief to some 7,000 heads. A bath house provided full tub-baths for women and girls, which materially helped forward the delousing process. Talks on health were given in each refugee camp and health posters supplied to all of them also. An Orium-Heroin Refuge having 600 inmates suffering from deficiency supplied diseases was vegetables and the Provincial Government provided an additional \$500 per month to improve conditions therein. In the camps alone some 25,117 treatments were given. All this was a cooperative effort of particular significance to students and re-

Growing Interest in Far Eastern Studies:—It is not long since that East Asiatic Studies were at a low ebb in America. That situation is rapidly changing. This is seen in the 1935 Report of the Committee on Far Eastern Studies. There is some talk of forming a new national society

devoted to East Asiatic affairs. Up to now the policy of those interested has been to strengthen the existing American Oriental Society organized in 1842. Formerly there were only thirty members of this Society who were interested in the Far East. That number has now increased to about one hundred. There has just been published a brief Guide to Leading Chinese Periodicals which was compiled by Mousheng Lin. There is an Oriental Library Restoration Committee endeavoring to re-create the Oriental Library (Hang Feng Lu) in Shanghai which was destroyed in 1932. Dr. Esson M. Gale, of Shanghai, is a member of this Committee. Generous contributions of books for this Library has been made by Germany and France and the Commercial Press, Shanghai, has provided substantial funds for buildings and books. American participation in this restoration has, up to date, been slight. Dr. Homer H. Dubs, with the col-laboration of T'ai Jen, has continued work on the translation of the Ch'ien Han Shu. The first volume of this translation, covering the life of Han Kao Tzu, is now in the hands of the printer. Drs. Robert K. Reischauer and Dean Wickes, who have been col-laborating in the Ch'ing Dynasty biographical work, have accepted positions respectively in School of Public and International Affairs of Princeton University and in the United States Department of Agriculture. Plans are under way for a Summer Seminar in Oriental Studies to be held in the Orient, principally at Peiping and Tokyo. This seminar is planned to meet the needs of Americans who find it necessary to teach, write or speak about Oriental matters, but who have not had the advantage of travel or residence in the Far East.

Roman Catholics and Religious Liberty in China:—The question of liberty of conscience in China is still being discussed in view

of certain clauses in the proposed Constitution which is to be submitted to the next National Successive projects drafted during the last three years contain expressions which Christians think a threat to religious liberty as hitherto enjoyed in China. The attention of the Government has been called to these clauses, and though no official pronouncement has been made modifying the objectionable phrases, there is no real reason for alarm unless the proposed Constitution, as it stands, should be ratified by the Government.

Since the promulgation of the Constitution given by the Emperor Hsuan Tung in 1911, China has had five Constitutions all of which guaranteed religious liberty. Article Six of the Provisional Constitution of June 1, 1931, says: "All citizens of the Republic shall be equal before the Law, irrespective of sex, race, religion or caste." Article Eleven says: "All persons shall have liberty of conscience."

A project for the definitive Constitution to be submitted at the next Congress, which is now being drawn up, has a clause which appeared in the drafts submitted in 1934 and in 1935 and which is an apparent restriction of this liberty. It says: "The citizens shall have liberty of conscience; this cannot be restricted except by law." This seems to mean in effect: the citizens shall be free unless this liberty shall be taken from them.

In December 1934 Mr. Lo Pa Hong, President of Chinese Catholic Action, presented a memorandum to the Government in the name of several hundred thousand Christians, stressing the fact that the Nanking Convention of 1931 had rejected a limitar restriction proposed by the minorities. In the same note he called attention to the practice in the major countries of Europe and America, and he showed that

religious belief is a natural right. He pointed out, furthermore, that Article Twenty-five of the same proposed Constitution states that the rights of the citizens cannot be restricted unless public order and morals should demand this.

A conference on the same subject was given at Shanghai by Mr. Kuo Chow-hi professor at the Aurora University, during the Catholic Action Congress last autumn. He said that the Consitution was based on the Triple Demism of Sun Yat Sen which advocates libarty of belief. He demonstrated the fact that the state ought to promote, rather than restrict, religious life since it is the guarantor and animator of all true social progress. Fides Service, April 11, 1936.

Medical Visitors to West China:

—Two eminent men of medicine have recently visited West China. The first was Dr. A. Stampar, Health Expert of the League of Nations, sent to the Ministry of Health, Nanking, as advisor to that body. Dr. Stampar's visit will not soon be forgotten. The breadth of his vision and his ready perspicacity were greatly appreciated. His visit on the campus of West China Union University was all too short.

The second visitor was Dr. E. H. Hume, at one time head of the celebrated Yale in China, at Changsha. Dr. Hume has a background of nearly thirty years of service in China. He has a wealth of Chinese knowledge at his command and speaks the language exceptionally well. His ready recognition of the character, endeared him to many a Chinese gentleman, giving him an entree not easy without such knowledge.

Dr. Hume's position was dual. First, as the representative of the Ministry of Health, seeking to find a basis for cooperation between that Ministry and Christian hospitals in Szechwan. It is com-

mon knowledge that, aside from the existing Christian hospitals, West China has practically no modern hospitals. If the Nanking Ministry of Health were to start work in Szechwan, how better could it do so than by making use of the present functioning hospitals? And as Dr. Hume revealed the policy as outlined by the Ministry of Health, there should be little trouble in the minds of any missionaries as to the idea of the Ministry of Health "taking over" any of the Christian hospitals. Such is furtherest from the minds of the Ministry of Health. This was made very clear by Dr. Hume in his careful, gentlemanly manner. practically all of the Christian hospitals in Szechwan will, ere long, be lined up with the policy of the Nanking Ministry of Health in cooperation, is no mere dream. In his second capacity, Dr. Hume represented the Council on

Medical Missions and he brought

to us the greetings of our colleagues in other parts of China, shared with us their opportunities, their progress, and their trials, and in no few places was he, from the wealth of his experience, able to help us make straight some crooked places in hospital administration. administration. One thing we very much liked about Dr. Hume, was the very genuine way in which he wishes to see a more definite piece of evangelistic work being done in our hospitals, and this by a greater alignment of the forces at work in the church and the forces at work in the hospital. Being all God's work, the hospital offers to the pastor of the local church, a field which he cannot well neglect, and which he should make every effort to cultivate. Dr. Hume went out of his way to make it clear that such a policy is what is expected by the home church, to which he hopes to report in London next June. W. Crawford.

Notes on Contributors

Mr. Arthur Rugh was formerly National Student Secretary and then National Bible Study Secretary of the National Committee of Y.M.C.A.'s in China. He spent one year in the Y.M.C.A. at Jerusalem. For four years he studied the attitude of American youth to religion. He is now teaching the New Testament in Yenching University, Peiping.

Mr. John S. Barr is a missionary of the London Missionary Society on the staff of Medhurst College, Shanghai. He arrived in 1917.

Prof. Theodore Hsi-en Chen is Dean of Fukien Christian University,

Foochow, Fukien.

Prof. Baen E. Lee is President of Hangchow Christian College, Hangchow,

Rev. S. H. Ling, M.A., (Columbia) is Pastor of St. Saviour's Church, Wuchang. He also teaches Biblical Literature at Chung Hua College. Rev. Z. K. Zia is on the staff of the Christian Literature Society, Shanghai.

Miss Irma Highbaugh is a member of the North China Conference of the Methodist Episcopal Mission, North, located at Changli, Hopei. She arrived in China in 1917.

Rev. John Foster, B.A., B.D., is a missionary of the Methodist Missionary Society located in Canton, Kwangtung. He arrived is China in 1922. Rev. Arthur R. Gallimore is a missionary of the Southern Baptist Mission

located in Waichow, Tung. He arrived in China in 1918.

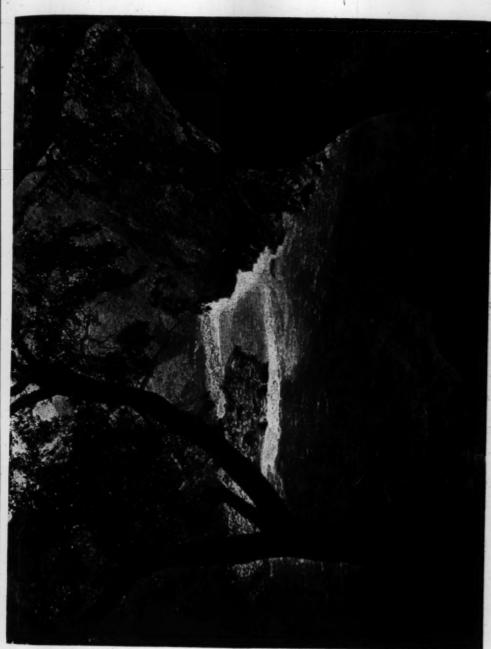
Miss Emma Horning, M.A., B.D., is a member of the Church of the Brethren Mission located in Ping Ting Chou, Shensi She arrived in China in 1908.

Rev. A. P. Cullen is a missionary of the London Missionary Society located in Tientsin, North China. He arrived in China in 1916.

Summer Conferences

Summ	ier Conf	terences	
Region	Time	Place	Theme
I. GENERAL:	1936		
On Christian Ministry Church Conference Evangelistic Conference Oxford Group Conference Student Christian Movement Executive Com-	July 15-29 Aug. 1-31 Aug. 4-11	Kuling Kuling Kuling Peitaho	
6. World's Student Christian Federation Pacific Area		Shanghai Mills Coll.	
the survey of the sale of	Sept. 4	California.	
II. JOINT STUDENT CONFER	ENCES: Y.	W.C.A. and Y.M	.C.A.:
1. Hopei Late 2. Shantung 3. Shansi	July July	Wofussu, Peipin	g
4. Shensi 5. Honan 6. Chengtu	July 3-10 July 12-19 July	Huashan Kaifeng	
7. Central China	July 8-17	Kuling	Christian Students in Extraordin- ary Period.
9. East China College 10. North Fukien Student		Kuenming	S C.M. & National Crisis
Officers Training Insti- tute 11. South China College	Aug. 21-29 July 3-9	Kuliang Amoy	Mission of Coll.
12. Canton 13. West China	BANK N	Chengtu, Sze	Off, your real and
III. Y.W.C.A. CONFERENCES:			
1. Rural Folk School 2. New Secretaries' Training	July	Ta Chang, Ku.	Mister and L
Conference	Aug. 13-27	Snangnai	
IV. Y.M.C.A. CONFERENCE: Secretaries of City Asso.	July 21-31	Tien Mo Shan, Chekiang	Emergency in China and As- sociation.
V. CAMP CONFERENCES:			
East China Sr. High School (Girls)	July 12-23	Fenghua	
East China Camp-Conference for Sr. M.S. Boys	July 3-11	Fenghwa	Life of Youth in Crisis
VI. CAMPS:			HIS BROWN
Fukien Jr. High School Hongkong Sr. High School Jr. High School: Boys & Girls	July July July	Kuliang Hongkong Canton	
URGENT:-PLEASE NO	TIFY TH	E CHINESE	RECORDER OF

URGENT:—PLEASE NOTIFY THE CHINESE RECORDER OF CHANGE OF ADDRESS AS SOON AS MADE. FAILURE TO DO THIS OFTEN MEANS LOSS OF MONEY TO THE RECORDER AND A LOST MAGAZINE TO THE SUBSCRIBER.



... CHINA'S FAR WEST MIN RIVER, TIBETAN BORDERLAND Photo, Robert F. Fitch.